Technical and Bibliographic Notes / Notes techniques et bibliographiques

been omitted from filming/ Il se peut que certaines pages blanches ajoutées Page de titre de la livraison	Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear	Relié avec d'autres documents Pagination continue	Planches et/ou illustrations en couleur Qualité inégale de l'impression Continuous pasinations		Tight binding along interior La reliure so distorsion le Blank leave within the tabeen omitte II se peut que	d'autres doc ng may cau or margin/ errée peut c e long de la s added dui ext. When ed from filr ue certaine:	cuments se shadows causer de l'o marge inté ring restora ever possib ning/ s pages blar	ombre ou d rieure tion may a le, these ha	e la ppear ve ées			Pagina Includ Compi Title o Le titri Title p Page di	es index(es rend un (de n header tr e de l'en-tê age of issu e titre de la	nue s)/ es) index aken from:/ te provient:		
been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, miais, lorsque cela était possible, ces pages n'ont pas été filmées. Page de titre de la livraison Caption of issue/ Titre de depart de la livraison Masthead/ Générique (périodiques) de la livraison		along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Comprend un (des) index Title on header taken from:/ Le titre de l'en-tête provient:	Bound with other material/ Relié avec d'autres documents Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Continuous pagination/ Pagination continue Includes index(es)/ Comprend un (des) index Title on header taken from:/ Le titre de l'en-tête provient:		within the the been omitted if se peut qualities d'une rimais, lorsqui pas été film	ext. When ed from filr ue certaine: estauration ie cela était ées.	ever possib ning/ s pages blar apparaissei t possible, c	le, these ha iches ajout nt dans le t	ve ées exte,			Page di Captio Titre d Masthe	e titre de la n of issue/ le depart de	a livraison e la livraison		
Additional comments:/	been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, miais, lorsque cela était possible, ces pages n'ont pas été filmées. Page de titre de la livraison Caption of issue/ Titre de depart de la livraison	along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. Comprend un (des) index Title on header taken from:/ Le titre de l'en-tête provient: Title page of issue/ Page de titre de la livraison Titre de depart de la livraison	Bound with other material/ Relié avec d'autres documents Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. Continuous pagination/ Pagination continue Includes index(es)/ Comprend un (des) index Title on header taken from:/ Le titre de l'en-tête provient: Title page of issue/ Page de titre de la livraison Caption of issue/ Titre de depart de la livraison									Gěněri	que (pério	diques) de la	a livraison	
Additional comments:/	been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, miais, lorsque cela était possible, ces pages n'ont pas été filmées. Page de titre de la livraison Caption of issue/ Titre de depart de la livraison	along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. Comprend un (des) index Title on header taken from:/ Le titre de l'en-tête provient: Title page of issue/ Page de titre de la livraison Titre de depart de la livraison	Bound with other material/ Relié avec d'autres documents Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. Continuous pagination/ Pagination continue Includes index(es)/ Comprend un (des) index Title on header taken from:/ Le titre de l'en-tête provient: Title page of issue/ Page de titre de la livraison Caption of issue/ Titre de depart de la livraison		Additional Commentar							Gěněri	que (pério	diques) de la	a livraison	
Bound with other material/ Relie avec d'autres documents Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear	Encre de couleur (i.e. autre que bleue ou noire) Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur Bound with other material/ Continuous pagination/	Encre de couleur (i.e. autre que bleue ou noire) Transparence			Coloured m	aps/	·				\Box	Pages o	detached/			
Coloured maps/ Cattes géographiques en couleur Coloured ink (i.e. other than blut or black)/ Encre de couleur (i.e. autre que bleue ou noire) Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur Bound with other material/ Reliè avec d'autres documents Continuous pagination/ Pagination continue Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear	Coloured maps/ Cartes géographiques en couleur Coloured ink (i.e. other than blur or black)/ Encre de couleur (i.e. autre que bleue ou noire) Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur Continuous pagination/	Coloured maps/ Cartes géographiques en couleur Coloured ink (i.e. other than blue or black)/ Encre de couleur (i.e. autre que bleue ou noire) Pages detached/ Pages détachées Showthrough/ Transparence	Coloured maps/ Pages detached/		Cover title	missing/		ılće				Pages (discoloured	d, stained or	foxed/	
Cover title missing/ Le titre de couverture manque Coloured maps/ Cartes géographiques en couleur Coloured ink (i.e. other than blux or black)/ Encre de couleur (i.e. autre que bleue ou noire) Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur Bound with other material/ Relié avec d'autres documents Continuous pagination/ Pagination continue Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear	Cover title missing/ Le titre de couverture manque Coloured maps/ Cartes géographiques en couleur Coloured ink (i.e. other than blur or black)/ Encre de couleur (i.e. autre que bleue ou noire) Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur Pages décolorées, tachetées ou piquées Pages détached/ Pages détached/ Pages détachées Choured plates and/or illustrations/ Quality of print varies/ Qualité inégale de l'impression Continuous pagination/	Cover title missing/ Le titre de couverture manque Coloured maps/ Cartes géographiques en couleur Coloured ink (i.e. other than blue or black)/ Encre de couleur (i.e. autre que bleue ou noire) Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées Pages détached/ Pages détachées Showthrough/ Transparence	Cover title missing/ Le titre de couverture manque Coloured maps/ Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées Pages detached/		Couverture Covers resto	endommag	r laminated,					Pages (endommag restored an	ıd/or lamina		
Le titre de couverture manque Pages décolorées, tachetées ou piquées Coloured maps/ Pages détached/ Pages détachées Coloured ink (i.e. other than blui or black)/ Showthrough/ Transparence Coloured plates and/or illustrations/ Quality of print varies/ Qualité inégale de l'impression Pages détachées Coloured ink (i.e. other than blui or black)/ Transparence Coloured plates and/or illustrations/ Quality of print varies/ Qualité inégale de l'impression Pages détached/ Pages détached/ Pages détachées Coloured ink (i.e. other than blui or black)/ Transparence Quality of print varies/ Qualité inégale de l'impression Continuous pagination/ Pagination continue Tight binding may cause shadows or distortion lincludes index(es)/ Comprend un (des) index La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Blank leaves added during restoration may appear	Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée Cover title missing/ Le titre de couverture manque Coloured maps/ Cartes géographiques en couleur Coloured ink (i.e. other than blux or black)/ Encre de couleur (i.e. autre que bleue ou noire) Coloured plates and/or laminated/ Pages restored and/or laminated/ Pages restaurées et/ou pelliculées Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées Pages détachées Showthrough/ Transparence Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur Bound with other material/ Continuous pagination/	Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée Cover title missing/ Le titre de couverture manque Coloured maps/ Cartes géographiques en couleur Coloured ink (i.e. other than blux or black)/ Encre de couleur (i.e. autre que bleue ou noire) Pages restored and/or laminated/ Pages restaurées et/ou pelliculées Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées Pages detached/ Pages détachées	Couverture endommagée Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée Cover title missing/ Le titre de couverture manque Pages endommagées Pages restored and/or laminated/ Pages restaurées et/ou pelliculées Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées Pages detached/													
Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée Cover title missing/ Le titre de couverture manque Coloured maps/ Cat tes géographiques en couleur Coloured ink (i.e. other than blu. or black)/ Encre de couleur (i.e. autre que bleue ou noire) Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur Bound with other material/ Reliè avec d'autres documents Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure Pages restaurées et/ou pelliculées Pages décolorées, tachetées ou piquées Pages détached/ Pages détaches	Couverture de couleur Covers damaged/ Couverture endommagée Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée Cover title missing/ Le titre de couverture manque Coloured maps/ Cartes géographiques en couleur Coloured ink (i.e. other than blux or black)/ Encre de couleur (i.e. autre que bleue ou noire) Pages de couleur Pages de couleur Pages restored and/or laminated/ Pages restaurées et/ou pelliculées Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées Pages détached/ Pages détached/ Pages détachées Coloured ink (i.e. other than blux or black)/ Encre de couleur (i.e. autre que bleue ou noire) Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur Bound with other material/ Continuous pagination/	Couverture de couleur Covers damaged/ Couverture endommagée Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée Cover title missing/ Le titre de couverture manque Coloured maps/ Cartes géographiques en couleur Coloured ink (i.e. other than blue or black)/ Encre de couleur (i.e. autre que bleue ou noire) Pages de couleur Pages de couleur Pages damaged/ Pages restored and/or laminated/ Pages detolories Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées Showthrough/ Transparence	Covers damaged/ Couverture endommagée Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée Cover title missing/ Le titre de couverture manque Pages de couleur Pages damaged/ Pages endommagées Pages restored and/or laminated/ Pages restaurées et/ou pelliculées Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées Pages detached/	may l of the signif	available for be bibliograp e images in to icantly chan ced below.	hically uni he reprodu	ique, which ction, or w	may alter hich may	any		exem biblio repro	plaire o graphí duite, d la méth	qui sont pe que, qui p ou qui peu	eut-étre uniq euvent modi event exiger	es détails de jues du poin ifier une ima une modific ge sont indiq	t de vue ge ation

Vol. 4-No. 15.]

TORONTO, CANADA, FRIDAY, MAY 21, 1875.

(Whole No. 171

Contributors and Correspondents.

LIVING PRAYER-MEETINGS.

One of the difficult problems of the day, constantly coming up in our corforences upon the State of Religion is, how to make the prayer meeting interesting and attractive. The first thing is to find the source of

THE EVIL-FORMALISM.

To this almost all the trouble may be traced, whatever prominence may be given to interior defects and outside hindrances. Hence, a cure must be sought which will strike at the root of this evil. Without that, to prescribe short prayers with frequent singing, etc., will avail no more than to tell the despondent not to have such sighs and draw such long breaths and speak so gloomily, but to breath and speak briskly and cheerfully like healthy people. Relief for such can only be got by better health of body and mind. For our lifeless prayer-meetings we must have as

THE CURE-(1) REALITY.

Such assemblies cannot but be interesting to Christian people when there is brought before them vividly the solemn and momentous truth -hard to realize, yet of the utmost importance distinctly to graspthat they are gathered in the audience chember of the King of kings, who sits upon a throne of Grace, delighting to fulfil every promise He has given to His people's encouragement, and every request in harmony with these: in short, only waiting

(2) SINCERITY

which, with faith, forms the very essence of true prayer. Every carnest observer knows how the life of a prayer meeting is repressed by the stream of formal phases, for which a better term could not be found than Christ's-" vain repetitions"-which flow from the lips of some persons every time they take part, but who can tell how grieving they must be to Him who desires "truth in the inward prot?" Must they be silenced? No, but instructed not to offer one petition which does not come from the heart, as all else is a mockery to the Most High, and then left to the same freedom as others to take part of their own accord when the meeting is thrown open, as it surely should be for a part of the time, if these evils are to be successfully counteracted. Another indispensible element in the curse is

(8) CONSISTENCY.

This is a necessary consequence of sincerity, yet a most important addittion to it often lost sight of. Let it be kept in view that if we truly desire the things we ask, our conduct will be in harmony with our prayers. The sad want of this is, I um impressed, while it lasts, an insurmountable moral barrier to life and interest in our prayer-meetings. To every honest nature there is a feeling that while the individual and consregational life and efforte do not correspond with the language so freely used at such gatherings, they are not only unprofitable, but a mockery from which nature and grace alike revolt. Every true heart owns the rightcougness of the Psalmist's statement, "If I regard iniquity in my heart, the Lord will not hear my prayer. If the iniquity be insensibility to the danger of the unsaved around us, or unbelief as to the possibility of their being now saved, or indolence too great for the exertion instrumentally required, or selfishness too great for the self-denial without which "this kind goeth not out," or whatever it be if unconfessed, or at any rate UNFORSAKEN, can it be wondered if our meetings are scenes of lifeless formalism and weariness?

PRACTICAL SUGGESTIONS.

Might not occasional conferences be held in our corgregations for the earnest and candid consideration of just such matters as these, for encouraging one another, and for committing ourselves to each other and to God for greater zeal in work as well as boldness and passoverence in prayer? Might not definite subjects for special prayer be more frequently presented, not only by individuals, but jointly after such united conference, with the distinct understanding that all uniting would consider themselves pledged to carnest consistent effort for the object prayed for. With such objects in view as the ingathering of the young to Christ, the conversion of adult and aged sinners, the restoration of back sliders, the reformation of drankards, the revival of religion at home, and spread of the truth abroad, the removal of special local hindrances, were treated in this way, can we doubt that the result would soon be evident in the production of new life and interest. What hinders such efforts monget us? Let each one concerned in the matter, and still more those whom is And so of the islands of the sea. But there less not fromble, go to his or ther.

would garage xx xx x

CLOSLY,

and inquire—for after all, it is there that the evil begins and it is there that the remedy must first be applied. "Let us search and try our ways, and turn again to the Lord " Let us 'provo Him herewith, if he will not open the windows of heaven and pour out a blessing that there shall not be room ea "3h to receive." W. M. R.

COMING EVENTS.

Editor British American Presenteidan

Sin, -All writers on prophecy agree we are approaching a period of convoision, the last and the greatest this world has seen; and the condition of Europe singularly corroborates the expectations of these writers. The aspect of affairs is sufficiently alarming to cause the most thoughtful anxiety on the part of those who wish well to the world, and pray, "Let Thy kingdom come." France is arming, Prussia is arming, Austria is holding herself ready, Spain is in convulsion, and to all appearance going back to the arms of Popery. And last, but not least, Russia is voxing her subjects by a rigorous conscription; and Britain is building iron clads and forging cannon the like of which the world has not seen. All these dreadful notes of proparation are seen and heard on every hand. Nor is the spiritual world any quieter than the outward. Cardinal Manning spoke truly when he said that the Church of Rome was entering on a struggle such as had not been for three hundred years. Popery and her younger sister Ritualism are busy and active-and making advances where they have not done before. The Mystery of Iniquity is working with a vigour and carnestness which it has not manifested for many years before. Thus the Book of Prophecy and the events of Providence concur in marking this closing quarter of the nineteenth century as the scene of the last and greatest struggle betwoon truth and error, light and darkness, the Lo d Jesus Christ and Satan. Weknow the result.

Some interpreture of Revelation thought that Popery would be destroyed about the year 1365. It was a mistake, as we all see. Bad as it was, it had not reached its culmination, The doctrine of infallibility floate about in the Church of Rome without . fixed place. Some Roman Catholics did Lot believe it at all; others thought it resided in a General Council; others again that it was only in the Pope and a General Council that it was to be found. But now it has been authoritatively declared that the Pope himselt is infallible. But what is it to be infallible? Is it not to usurp the attributes of God? To be infallible is to be omniscient, for only an omniscient being can be infallible. It is true the sacred writers-inspired by the Holy Ghost-were kept from error in that particular work given them to do. But the Pope, as Pope, claims infallibility. He has already seated himself in the temple of God, and been worshipped as God. Now he claims to exercise divine attributes. We mistake much if this is not the culminating point of that wickedness which precedes judgment. And

this is another sign of the times. Again, the city is being divided into three parts, that is, the nations over which the Pope specially holds spiritual sway are boing to three - Austria, France, and Spain or Italy. We say Spain, for under Al fouso that nation is returning to its subserviency to the Pope. Italy, on the other hand, is fast losing all fear of, and reverence for the Pope. Her King is excommunicated, and on the other hand, he has possessed himself of the Pope's possessions, thus depriving the latter of his temporal crown. But more, Italy is fast becoming Protestant. The Bible is there read and preached. The old church of the Waldenses is growing and sending forth her shoots. That lux in tenebris, light in darkness, is shining in brightness now, and in the stronghold of Popery, in Rome itself, is holding out the lamp of life. Therefore we think that Italy will be found, not one of the parts into which the city is divided, but that France, Spain, and Austria are the three divisions. The ten kingdoms there are reduced to three, and this is another sign of the approaching doom of the Papacy. These three kingdoms are the only ones which profess any formal allegiance to the Pope, or with which he has anything like an

Another thing betokening that the end is approaching, is the diffusion of the gospel. The word must be preached unto all nations, and then shall the end come. This has been in great measure so accomplished. that the idolatry of Juden is tottering to its fall. And Africa is being penetrated by the gospel. Chius also, that great nation, s opening its heart to receive the gospel. lis-no need for enlarging on this,

There is another remarkable sign, the drawing closer together of the various sections of the Protestant, or rather let us singing, no one will object, still I am of the opinion, what God does not condern, man these seems as if a sort of premonition of need not. He need not think it very full those who love the Lord and hate practice, for it is also allont on other sub-

the coming of a struggle. It is true the on this? The Apostles did not require to [clitician, and accomments are saying, using instruments, such mode being author. "Peace! peace!" while they are steadily ized and commended by God ages before, preparing for war. Are we after all, however, preparing as we should, for this mighty and final struggle with Antichrist? that it was on the ground of expediency. We fear not. Already we see symptoms and not from its being wrong and sinful. on the part of that church which is Antihrist. Jesuitism is more samest than ever, and the Pope is sustained by Jesuitism. To say nothing of whet is being transacted in Britain, we have saly to look at our sister Province to lear what the Jesuits aim at, and the prets was they put forth. Fleming in that amarkable work, "The Rise and Fall () Papacy," p. 65, says, "As Rome Pagan wis gradually ruined under the seals, und r many of which it seemed to increase to outward observation, and to become more rampant than before, when yet it was indeed declining, so must we suppose it will be with Rome Papal." Is not this so? Does not Cardinal Manning say we ard entering on a struggle the like of which like not been seen for three hundred years? Does not the creation of cardinals in England, in the United States, possibly ere long in Canada, indicate that Rome is sending her generals to the points of attack where they will be most available?

Would it not be well then, that our min-isters should somed the note of warning? It is comparatively easy to point out and prove that the teachings of the Church of Rome are false to both Scripture and history. But we would like to see the Churches of Christ aroused to a sense of the great struggle, fearful beyond measure, (Rev. xvi. 17, 20,) so that they may be prepared for it, and ready to meet and take their part in it. Although, I suppose Europe will be the principal scene, yet we have nore than enough of Popery in this Westorn hemisphere, to give us our share of the trial and trouble first and vistory after-Yours, respectfully,

C. C.

The Organ Question.

Editor British American Presbyterian.

Sir,—I question very much if any lecture ever delivered in Knox College, Toronto, has given rise to a more lively discussion than the one lately delivered there by Professor McLaren. The views held and expressed by the Professor in said lecture, with regard to the use of Instrumental Music in public worship, have found a few opponents; but I do not think as yet, any of them has shown where the Professor is wrong, or even justify themselves in opposing him. In your issue of the 80th of April, last, one "Beth," and another, "The Hitch Unravelled," have taken in hand to bring the Professor to task; and it is strange to see even those two condemning each other, more than they do the Professor. "Beth" says, " its use has no divine warrant," and " The Hitch Unravelled" gave, it has, and proves it. In this respect I agree with "The Hitch Unravelled." "Beth" seems to be at a great loss, for want of learning and logic, for he cays, "that he has neither learning nor logic enough to determine how the same thing in God's worship can be alike regulated, as to its use, both by the Word of God, and at the same time by mere human expediency." His production, no doubt, proves him to be possessed of a limited supply of either; it proves that more than any thing else. For he has not learning enough to find "the commandment of the Lord," and further says, "if the use of instruments of music under this dispensation of the Gospel be prescribed or appointed, it appears to me very strange that those in favour of their use stop with one, and limit themselves to an organ, instead of having as they had in the Tabernacle and in the Temple, a number." It may seem very strange to one in his position, but can he tell me if there was always a number used in worship under the old dispensation; and was the Tabernacle and Temple the only places where God was worshiped with them: aks, was God never worshiped publicly without them? If he says so, he again proves his lack of learning, and if he does not say so, he proves his logic worse than usoless. But I cannot see any difficulty in this matter; perhaps it may be accounted for by me not having learning nor logic enough to see it. But when we have the divine command for their use, we are surely regulated by the Word of God, and when God was worshiped acceptably, both with and without their use since, the command was given. shows plainly the command is not binding, but alike regulat-

ed, as to its use, by more buman expediency. If "Beth" is actished to abode by the new

ming danger was operating in the minds strange that the New Testement is s. thent ntichrist. | jeets beside this, and when he accepts its
All these and other symptoms betoken, shence on them, why cannot he accept it and if they and the church for nearly the first seven centuries used them not, who can show anything to the centrary but Paul says: "all things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edify not." This is proof enough that Paul rejected lawful things on the ground of expediency. and who can say that the use of instru-ments was not one of those things rejected nents was not one of those things rejected on that ground. For the position in which Paul as well as the other Apostics were placed by having to go about from place to place, warrants us to believe that it was only on the ground of expediency they rejected its use, it may be said. Paul says "all things edify not." True he says so, but whe have conventioning the said. but who has any authority to apply that expression to the use of instruments? God says they are to be used, and He knows best whether they are for our edifi-cation or not; we have simply to ask, "what saith the Lord," and when we hear the answer, "thus saith the Lord," our duty is to oney, asking no questions. With reis to oney, asking no questions. gard to the remarks of "The Hitch Unravelled," I shall say little in the meantime, yet he has proved a divine warrant for its use, but adds, "the divine warrant is in connection with ceremonial economy and observances." I think I know this "Hitch." and would like him to unravel it, by proving it to be only in connection with the ceremonial economy. He knows he must de that he tare he deep the but the but he must do that before he can abolish it, but he has not done so yet. For if their warrant was only in connection with the offering of sacrifices, they could not have been used at any other time or in any other place except when and when configurations were controlled. cept when, and where sarrifices were cf-fered, any more than any of the other associates. Now he must acknowledge they were used at times and places when sacrifices were not offered and that sacrifices were offered without them, so when that is true, how can he assert that the variant is only in connection with sacrifices? There is a "Hitch" here, and I wish him to unravel it. Then as to practice, it must be observed that they were never used in the worship of God, but only in connection with the service of song. And if practice is of so much importance, why neglect it here? And as for "Beth," when "he has been trying to determine how anything in the public worship of God becomes lawful, has come to the just conclusion that it is only by divine ap-pointment." I hope he shall by this time have learning and logic enough to see the divine warrant for the used of instruments, and if he cannot follow, he should at least not condomn any divine appointment pre scribed in the Holy Scriptures; and while I do not condemn him or any other person for not using instruments, I wish it to be understood they should not condemn those who do use them, seeing they have the divine warrant for their use. Yours truly, PRO ORGANIST.

A Parallel.

Dr. Carson, the great Baptist writer, says that the Greek word baptizo, has only one meaning-to dip. Admitting, for the sake of argument, that in some places of the New Testament it describes an act, which, clearly, was dipping, we are not on that account, warranted to say that it has the limited meaning which Dr. Carson gives it. Take the case of the Hebrew word shackar. In the Old Testament it most commonly means to be drunken. Of this the following are a few, out of many proofs, which might be brought forward: "Noah (on a certain occasion) was drunken," (Gen. ix. 21). "Drunken with their own blood," (Isaiah xlix. 26). "Drink and be drunken, and spre," [Jeremiah xxv. 27]. Eli thought that Hannah was drunken, (1 Samuel i. 18. 14). David. on a certain occasion. made Uriah drunk, (2 Samuel xi. 18). word meaning a drunkard is formed from it. "The earth shall reel to and no like a drunkard," (Isaiah xxiv. 20). "As a drunken man staggoreth in his vomit," (xix. 14.) If we infer from such passages as these, that the word shachar has only one meaning-to be drunken-we shall be forced to put a very strange interpretation on some others. For example, the word is used when it is said that Jeseph's brethren drank and "were merry" with him, (Gen. khii, 34). It follows then, that this was a drunken orgic. Joseph and his brethren, as the Scotch say, "gat a' blind drunk," "a' fou' thegether;" In the song of Solomon, the bridegroom invites his friends to drink abundantly, (v. 1.) According to the principle of interpretation referred to, this is an invitation to become drunken.—T. F.

O suntry that blessed Jesus who can heal and save poor dying sinuers, may well be called the "Plant of Renown."

Every true hero grows by patience. Pecple who have always been prosperous are seldom the most worthy, and never in moral excellence the most strong. He who has not been compelled to suffer, has probably not begun to learn how to be magnanimous; as it is only by patience and fortitude that we can know what it is to overcome evils, or feel the pleasure of forgiving diem.

American Evangelists Abroad.

Editor BRIADIR AMERICAN PERSONALISMAN.

Sin,-I hope you will find room for the secompanying notice which I clipped frem a recent number of the New York Tribuce. I am sare its fine judicious Ohristian spirit will commend itself to your readers, and possibly medify, if not rebuke, the intelerant tone of year correspondents, on the one side and the other of the controversy. Oakitas.

DR. JOHN HALL'S ESTIMATE OF THE SERVICES OF MODDY AND SANKEY.

The Rev. John Hall, D.D., in the " Pre-The Rev. John Hall, D.D., in the "Prefatory Note" to the forthcoming volume on "The American Evangeliats" (to be published by Dodd & Mead), takes pains to explain that the motives of the editors in undertaking the work "will be found in their personal knowledge of Messrs. Moody and Sankey, deep interest of the scenes of their Christian labors, and acquaintance with the 'brethren beloved' who have stood by them, experated in their efforts. with the 'brethren beloved who have stood by them, co-operated in their efforts, and borne cheerful testimeny to the moral and spiritual results." They, however, present the facts of their labors without questioning or criticising their methods, although the tenor of the preface is strongly in their favor. The order followed in this volume is very simple. "Who are these men; how did they come to the front in America; how did they enter Great Britain; what has been their progress; what did they teach; what are the results?" These are the questions which Dr. Hall has sought to huswer. Several of Mr. Moody's addresses are embodied in this questioning or criticising their methods, al-Mondy's addresses are embodied in this volume, and special stress is laid in the "Profatory Note" upon the co-operation of the ministers which the evangelists have sought and secured. The following is a

passage:

"So rigid is his rule on this point that he declined a visit to Sheffield until substantial unity was secured in an invitation from the evangelical ministers of the town. On the same principle, meetings are not held at the usual hours of divine service, unless, in the judgment of the local ministers, they are desirable. He has always felt that it is mischievous in the highest degree for occasional laborers however admirable and useful, to weaken the hands of the stated ministry, on whose efforts the systematic ministry, on whose citoris the systematic and permanent instruction of the people must, under God, depend. To this wise policy—the same pursued by Nettleton in this country—has been due in a large degree the blessed unity of action, and may we not add, the large spiritual success vouchasfed. If anything is fitted to mar a said the large with problems it is another witness that the same in the case of the same in the same i vouchsated. It anything is fitted to mar a spiritual work, it is surely vitroperation of its pledged friends and supporters. That opposition to this movement has appeared is known to all, though its emount has been far below what might have been expected. It has come from three quarters: Those to whom all entitled religion is functionary. whom all spiritual religion is fanaticism; those who can only conceive of true work within their own ecclesiastical lines; and those who have either looked at it from a distance, or formed their estimate of it from unfavorable critics. The first class learns nothing; the second learns slowly; learns nothing,; the second learns stowy, and to the third good men can only say, 'Come and see.' That the interest shown in mass meetings and by eager crowds where the evangelists have been present should continue, is not to be expected in the nature of things. Only the most superficial will consider the results on this account evanescent. Sunshine, dows, and rains that water the earth, are evanescent in the same sense. The mightiest movements advance, often enough, as does the tide, each successive wave, though refluxent in a degree, rising higher on the beach than did it: predecessor. This wave, whose progress we are watching, has carried light and love where certainly they had not cone and love where certainly they had not gone in our time, and, as the very report of what God does in one region has often raised inquiry, hope, and effort in another, we are not without the expectation that the record of progress in our mother countries may stimulate zeal and effort on this continent, where the children enjoy a no less free Christian life, and where thought and feeling travel no less rapidly. Humbly beseeching Almighty God, the Father of our Lord Jesus Christ, whose gospel we count the means of the hands in the Holy Ghost of all true life and progress, to further His work by this lowly instrumentality, we re-spectfully dedicate this volume to the ministers of the Gospel, to the Sabbath-school teachers, to earnest laborers with tongue and pen and purse, who pray and toil, that this fair America may be as the garden of the Lord, and her people a righteous na-

"Scriptural Mode of Baptism."

LUITOT BRITISH AMERICAN PRESDITERIAN.

DEAR SIR,-If your correspondent from Dundas, is the A. MacPherson who wrofe to me recently, you may judge how truthful, how kind and Pononrable he is, when you know, that instead of falling in with you know, that instead of falling in with my tract, he wrote asking me if I would "kindly send" him a "sample," (not a specime" or a copy) that I sent him a copy post paid, and that the only recompense I received from him, is the effusion in your last issue. I leave his criticisms to the judgment of your readers.

Yours, truly, John MacTavish. Woodstock, 10th May, 1875.

Miss Suilsy recently suggested that empty churches on rainy days represented a question of clothes rather than heads. After reading Isniah a enumeration of anorent finery (in. 18-23), sho remarked, "this is a small catalogue. Issiah dow would thave needed a volume."

Poctig.

Immanuel's Land.

Samuel Butherford was a Scotch divine, who suffered much during the religious persecution in Stotland, but maintained his atrong integrity of character and decedoned picty to the last. At death, his last words were, "Gory, alony dwelloth in Immanael's land." The lines following are made up mostly of expressions of his own.

The sands of time are sluking. The dawn of heaven breaks, The summer morn Presigned for-The fair, sweet more-awakes Dark, dark hath been the midnight, But Lay spring to at hand; And glory, clory dwelleth In immenuel's land.

Oht well it is for over-Oh! well for Svermore; My nest hung in no forest Of all this death-doomed shore: Yes, let the year world yearish, As from the ship the strand, While glory, glory dweneth In tunnanuel's land.

There the red Rose of Sharon Unfolds its heartmost bloom, And fills the air of heaven With raviching perfume. Oh! to behold it blossom. While by its fragrance fanued, Where glory, glory dwelleth, In Immanuel's land.

The King there, in His beauty. Without the vail is seen: "It were a well-spont journey. Though seven deaths lay between." The Lamb with his fair army Doth on Mount Zion stand, And glory, glory dwelleth In Immanuel's land. Oh! Christ-He is the fountain, The deep, sweet well of level The streams on earth I've tasted, More deep I'll drink above, There to an ocean fullness His mercy doth expand, And glory, glory dwelleth

I've wrestled on toward heaven, 'Gainst storm, and wind, and tide Now, like a weary traveller That !caneth on his guide. Amid the shades of evening, While sluks life's lingering sand, I hall the glory dawning From Immanuel's land.

In Immanuel's land.

Deep waters crossed life's pathway, The hedge of thorns was sharp: Now these lie all behind me Oh! for a well tuned harp! Ohi to join hallelujah With yon triumphant band, Who sing where glory dwelleth, In Immanuel's land.

With mercy and with judgment, My web of time He wore. And ayo the dows of sorrow Were lustred with His love I'll bless the hand that guided,
I'll bless the heart that planned, When 'broned where glory dwelleth, In Immanuel's land.

Soon shall the cup of glory Wash down earth's bitterest wees; Soon shall the describrier Break into Edon's rose; The curse shall change to blessing, The name on earth that banned Be graven on the White Stone, In Immanuel's land.

Oh! I am my Beloved's. And my Beloved is mine! He brings a poor vile sinner Into His "house of wine" I stand upon His morit; I know no safer stand Not even where glory dwelleth, In Immanuol's land.

I shall sloop sound in Jesus, Filled with his likeness rise, To love and to adore Him, To see Him with these eyes Tween me and resurrection But Paradise doth stand Then-then for glory, dwelling In Immanuel's land !

The Bride eyes not her garment, But her dear Bridegroom's face, I will not gaze at glory, Lutat my King of grace, Not at the crown He giveth, But & His plorced hand The Lamb is all the glory Of Immanuel's land.

I have borne scorn and hatred. I have borne wrong and shame, Earth's proud ones have repreached me For Christ's thrice blessed name. Whore God's seals set the fairest, They've stamped their foulest brand; But judgment shines like noonday In Immanuel's land,

They've summoned me before them, But there I may not come My Lord says, "Come up higher."
My Lord says, "Welcome home;" My kingly King at His white throne
My presence doth command, Where glory, glory dwelleth. In Jumanuel's land

A Little Girl's Letter.

The touching letter which follows is from a little girl to Mr. Moody. We readily believe that the whole audience was moved to tears by its unaffected simplicity and pathos, and that Mr. Moody could not refrain from solbling audibly as he read it. This truly child-like and confiding noto wan thus: ran thus:

"Dear Mr. Moody—Would you be so kind as to pray at your next prayer-meeting for my dearest mamma, who is ill in London, that Gud may be pleased to make her better again? I love her so, and I have no papa, and I am only seven years old. And mamma is a dear Christian, and has taught ne to love Jesus. Thank God for such a mother, and such a child, interposed Mr. Moody, with faltering voice.] I like your hymns very much, and am learning the easy ones, for some seem made for little crildren like me. I am your little friend."

TERTULLIAN Saith: "If thou endurest wrong for Christ's sake, He is a Revenger; if sorrow, He is a Comforter; if sickness, He is a Physician : if loss, He is a Restorer; if life, He is a Reviver."

Eastor and Ecople.

Sermon to the Young.

(From The Orillia Expositor).

On Sunday last the Rev. John Gray, B.A., preached a sermon directed more es pecially to the young, in the Presbyterian Church. The rev. gentleman took as his text, Proverbs, i. 10,—"My son, if sinners entice thee, consent them not."—The following is a conopsis of his discourse :

The words of the text revealed the latera or of a palace, in an inner chamber of which, a man of fine intellectual appearance was speaking to a lad who was standing before him, looking up in his fatner's face, and lismin, tooking up in his factor's face, and fis-toning to the words, "My son, if sinners entice thee, consent thou not." Those words were worthy of being thought upon until they became part of the mind. They would prove an invaluable protection in all times of temptation. In the text two thoughts were presented. 1st. Danger, "My son, if suners entice thee.' 2nd. The defence against the danger—"Consent thou

I. The Danger .- It would be impossible to enumerate all the temptation to which the young were exposed. The word "sinners," there meant notoriously wicked persons-men who were hars, and thieves, and swearers, etc. But people were enticed to do evil by other than material agencies. There were three invisible sinners which wore specially to be feared; these were pride, passion, and pleasure. When a child had received good advice, or been warned against evil by its parent, how frequently did pride tenant that child to rebellion. The result was the child went on in its own way, associated with evil companions, learning the bad habits by them presented, and proving by sad experience, the truth of the proverb, "The companion of fools shall be destroyed." Then there was pleasure. Youth wished to satisfy this or that appointe, and did so, knowing the action to be wrong. The course of safety was maintained only by those who stopped was maintained only by those who stopped their ears to alluroments of sinful pleasure. It is by making use of some pleasure as a live that Satan led so many of the young people to their ruin. But there was not only pride and pleasure—there was passion, a mightier power. Hence it was the wise a mightier power. Hence it was, the wise man said that "he who ruled his own spirit was greater than he who took a city." A person stood on the brink of the precipice of life; he looked down and trembled, for he saw hell's dark gulf of evil opening beneath him. But near at hand was some beautiful flower of pleasure, and moved by passion, the man dejuded himself into the idea that he cardle match the cardle match. idea that he could snatch the desired object, and escape damnation. He reached forth his hand, and while in the very act of grasping the looked for pleasure, time gave way, eternity opened its wide gulf to receive him, and he sank down to endless ruin. Another agency which had ruined many was evil companiouship. The devil might be said to have his preachers in every town, and his servants in every district trying to increase the number of his followers. There were a good many of devil's schools even in Orillia. Some were at the street corners, where the devil's school-masters might be heard teaching their young companions to curse and swear, by example, and almost by precept. That kind of street education was going on in Orillia every night, and that was the reason why so many of the young lads were profane in their Iguguago The tavern was another of the doul's schools. One young man asked another to "take a druk," and man asked another to "take a dripk," and they went into one of those places and had what was called a "social glass." That glass too frequently led to another and another, till the young man sank into a drunkerd's grave. Sabbath breaking was another evil. Instead of going to church, many young people allowed themselves to be presented into different ways of profess. be persuaded into different ways of profan-ing God's day, and very often by so doing, they entered upon a course of life which made their presence in the house of God a rarity, and left them cold and indifferent to the things of religion.—A person who endeavored to induce another to break the Sabbath was the dovil's messenger, doing his work. Satan looked and laughed in his sleeve, at the easy way in which youth allowed itself to be led into the snarc—a snare which was spread wide open before it. It would be well were the precept "My son, when sinners entice thee, consent thou not," engraved in letters of fire on every

heart. II. The defence against the enticements of evil was "Consent thou not." It had been said that the weakest word in the English language was "yes," while the strongost and most powerful was "no."— On that word hung the destiny of man, ac-cordingly as it was employed would his course be heavenward or the reverse. If Eve had replied "no," to the tempting of Satan, sin would have never marred crea-tion. The great glory of the Saviour's character was He was able to say "no." That was his reply to all the temptations of the evil one. Noah, too, when he stood up almost single handed against the wickedness of the antediluvian world, showed that he understood how to say "no," and that was the salvation of himself and his family. Many In d filled a drunkard's grave and been eternally lost through inability to return a decided negative to the voice of the tempter.

The importance of not consenting to evil was very great. The sear of a wound would be effaced when the body returned to its kindred dust, but the stain of sin upon the soul could not be removed by the grave; only the bood of Christ could remove it, and unless the soul were cleansed by that blood, it would be condemned to everlasting fire, prepared for the devil and his angels. Some persons sinned, thinking that the matter would nover be known. Such should remember that the eye of God's detective, the law, was upon them, and also the eye of God himself, and Just they would one day be brought face to face with their

He (the speaker) urged his hearers not to be afraid to say "no" to the allurements of sin. But when Josus called and asked the ainner to yield his heart to Him, le! him never answer by the denial. The Christian should stand boldly up as a man in the presence of God and elernity, and seturn answer "no" to every suggestion of the wicked one, and so keep him at arm's length. But when Ohrist came, His heart overflowing with love, let that Christien say, "yes, Lord, I come, take me, and make me thine own for ever."

Hindrances.

Faith has the power of changing discouragements into incentives and hindrances into helps. The rational of the process is slimple, easily understood and easily oxplicably to others. And the actual transmutation of such difficulties into the furtherances of piety is a thing of everyday occurrence among those who walk by faith.

One feels weak and unable to put forth the effort which duty enjoins. Has be faith? The very sense of his weakness causes him to east himself on the Divine Helper, and the very weakness becomes the occasion of increase of strongth. Do not evil thoughts arise in the soul and ontice to sin? Their very presence awakens the slumbering activities of faith. God's help is implored, and succor and strength, good thoughts and pious endeavours take the place of the former enticements

Nor does one know how much of blessing God has in store for the Christian, when he jected to evil from others. To offend one of God's little ones may be a great crime, and may bring great wee to the evil-door, but to the sufferer the bad deed may be pure, unmixed blessing. It may call into exercise types sensibilities, experiences, and activity which could not be reached by any other process. Foreiveness, foris cast into outward difficulties, and is subjected to evil from others. To offend one by any other process. Forgiveness, for-bearance need the evil doing of others to call forth their activities; while patience and resignation require the dispensation of sorrow and the withdrawal of present com-forts. We may not be able to tell the in-fidel when he coff. only asks, how can the enduring of sorrow here prepare for a future state where there is to be no sorrow at all? We cannot tell him fully about the future state of which we know so little. But we need not therefore be wholly silent upon his scoffing. The Christian may meekly reply: You may very easily puzzle me with dark and hard questions, but I am not to be puzzled by anything you may doubt or ask about the good of sorrow for the Christian. I have been much in that school, and know that it has been good for me to be afflicted. I have never felt my desires, affections, thoughts and purposes so raised above the world and in harmony with heaven, nover so experienced neness of will with the will of God, as when the comforts of earth faded away, and the cup of sorrow had to be drained to its very dreges. And just in this answer of the Christian the infidel has been fully answer-

The perfection of heaven both as to character and fruition will consist in having a oneness of will with the will of Ged. He will be perfect in holiness and perfect also in bliss who does intelligently and heartly, and with all his powers, the whole will of God. And as difficulties, hindrances and sorrows most conduce here to work in us this good work, so can we see, in a very definite way, how our sorrows may most conduce to the perfeccion of the bliss of heaven. And thus our experiences here nearon. And thus our experiences here give us the firmest grounds for believing these words of Scripture to be the simple though perfect verity: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—N. Y. Christian Intelligencer. ligencer.

True Heroism.

There is a striking contrast between him who wrote these epistles and the respie to whom they were addressed. He who wrote them is the best known man in the world; they to whom they were addressed are wholly unknown. He stands before the world, the illustrious and heroic cham pion of the Gospel—self-forgetful, self-sucificing, and triumphant, achieving for Christ as long as his life continued in the world. When he remembered these Philippians and wrote these epistles he was in prison. At any moment the sword of execution might descend on him. There is no record left of these people, and they are not known by us to have endured to the present time. He was the most heroic champion of the truth, and his whole life illu-trated his truth and faith. They were engaged in their usual affairs with nothing striking in their character or history. This great apostle so cultured and consecrated, at the very height of his power wrote to these unknown and obscure persons at Philippi, 'ye are all partakers of my grace." Ye are fellow-workers with me, companious in tribulation, and companious in service. I bear you in my heart. Whether in suffering or in activity, our work is identical in spirit. If there be in me anything of heroic fath, of undaunted courage, the same feeling inspires you. We are in perfect sympathy of spirit, however diverse are our pursuits in life. This illustrates the truth that the genuine spirit of true heroism is not confined to any station of life. Fine and high moral natures are always dissatisfied unless there is an opportunity for the exercise of the heroic element in their life. Money will not satisfy such natures, nor the enjoyments of pleasure. Even the attainment of intellectual acquisition and intellectual force is not enough to satisfy a fine heroic spirit. It demands something higher. There is a desire in all men in whom the force of will is strong for heroic culture. Travellers in Europe go to see the beautiful shores of the Bay of Naples and the cruption of Mount Yesuvius, in ordinary times with scarcely more than the usual excitement of travel. But let there be shot out toward the sky the glare of the subterranean fires bursting forth with terrific explosions and menacing destruction to all the surrounding country, and crowds instead of the usual companies will flock to the sight of the blazing mountain. It is not the sight alone, but the thrill of excitement from the proximity of imminent

peril that draws them there. So let men

be called to any ordinary peaceful enter-prise they will respond languidly and in small numbers. Let them be called to

battle and what multitudes onlist. Lot the summous be given on a steamer to man a beat to resoue the passengers of a shipwrecked vessel, and you will find men who will spring at the call in spite of wind and storm. It is the impulse of the heroic the common place activities in the Christian household that develops this heroic spirit? Martyrs go to the stake to be burned, singing hymns until their voice is hushed in death. We consider heroism natural under such circumstances. We read of the mis ionary spirit which impels mon to endure bardship and suffering for the sal-vetion or others. Women going out of their families, and giving their very lives to save others they never saw. The hero ism of the soldier is cowardice in comparison with it. Men who are restrained in son with it. Mon who are restrained in every day life try to find compensation in fiction. Fiction so often represents horoic deeds in which we seem to share while we admire them. That is why it takes such a hold on life. So the drama has its aftractions for men. Not by reason of its gorge out array on the stage, but because of the representation of noble characters, and netions, and examples of heroism, which fill the soul with a momentary glow at enthusiasm and sympathy. So Christians read biographies of good men and women, and feel that they would not the same in similar circumstances. We recognize the invisible, is real and personal, there is courage, there is tranquility, there is an element in life of the grandest heroism of character. It is a triumphant spiritual torce within us. Fidelity to the truth based on this confidence in God is the element that sustains the martyr at the stake, and is the support and inspiration of the prisoner in the dungeou. "In quietness and confidence shall be your strength," is a most to take put in every horse spires series. motto to be put in every house where sor-row has come. With this comes Christian conscoration, the consecration of our lives to Christ as a friend, as a leaner, as a sa-viour, as the "King of Kings and Lord of Lords." Such a consecration to Christ, if it be real, if it pervade and vitalize the whole spirit and mind of the man, is the grandest spirit in the world.-Dr. R. S. Storrs.

Spoiling Scripture.

A gentleman of fine literary taste and culture was a favourite in every circle, because of his brilliant conversational powers. In religious conversation he particularly excelled, and most able, indeed, must be the skeptic who could turn aside the keen shafts of his arguments. His light touches of wit and satire at times affected what arguments could not have done.

But he fell into a snare that many per-

sons do who wish to give pungoncy and strength to their sayings, even when they are of a trifling character. He pointed them with appropriate Scripture texts, and often threw a most procious rassage into a most ludicrous connection. With the thoughtless this was one of his great merits, and always elicited from them the heartiest applause.

Years rolled on, and this man was brought to his last pillow. A young man, who had often listened with great delight to his conversations, called to visit him. He spoke warmly of the pleasure his conversation had always given him, and the profit he had derived from it, and alluded to the bright prospects lying just before him, now earth and its joys were receding. What was his astonishment to hear him say, with regard to those prospects, "They are dark, very dark!" He quoted some appropriate pessages of Scripture, but they did not cheer him. His answer was most fearful:—"I know them all; I know them all; but I have spoiled the Bible to myself!"

The Giving Deacon.

There was a good deacon in a church in New England who had learned the lesson of giving from the Bible. He felt that it was his duty to lay aside one-tenth of all the money he had received to be used for charitable purposes. Out of the fund thus formed he always had money to give away. and he gave very freely. The other mean. bers of the church had not learned this lesson. They gave very little, and talked together a great deal about the deacon. They thought he gave away too much money, and at last pursuaded the minister to go and see him about it. The minister did go, and said:
"Deacon Jones, I am requested by your

brethren to say that they are afraid you are too liberal, and will ruin yourself and family. They wish you to be more sparing in your gifts.

'On, there's no danger of my coming to poverty," said he, " my family are comfortably supported, my children are getting a good education, and my property is increasing in value all the time. I have only given one-touth of my income thus far, but God has blessed me so much that I have been thinking lately that I ought to give

The minister felt that the good dencon was right, and as he went home, thought to hunself what a blessing it would be if all church members would learn to give as Deacon Jones had done.—Exchange.

THERE are two kinds of antidotes against all the troubles and afflictions of this life namely, prayer and patience. The one hot, the other cold; the one quickening, the other quenching. Chryscs.om understood this well enough when he cried out; "It s more bitter than death to be spoiled of prayer."-Brooks.

Ir is observable that the first promise made to the poor in spirit, to begans in spirit, for that is the proper signification of the Greek word; that is, such as have a spiritual sense of their own extreme emptiness, baseness and misery, and are willing to receive life and pardon upon mere gift and free favour of God, as the poorest beggar reseives an alms.Juhn Briscos.

Zandom Aendings.

The busiest of living agent: are certain dead men's thoughts,—Bovce.

MIND and heact will meet, though forbid-

den, like hidden lovers.—Bailey. We can do more by being good than in any other way.—Rowland Hill.

Eveny violent passion as well as anger, may be termed a short madness.—Scott.

BLEEFER to go on striving to dowell, than be over lamenting you have done ill. You have not fulfilled every duty unless on have fulfilled that of being pleasant.

TRUTH is the shortest and nearest way to our end, carrying us thither on a straight

A LITTLE boy on his death-bead, urging his father to repentance, said, "Father, I am going to heaven: what shall I tell Jecus is the reason you won't love him?"

It is not with spiritual resolveness as with material ones; in the latter, the thorns remain and the roses pars away; in the former the thorns pass away and the roses stay.—St. Francis of Sales. A FOUR YEAR OLD thought the highest

compliment she could pay to a mate, "Why, she's good enough to have a birthday. Observe how far-teaching and perpetual the example of the father of his It seems to be the main object with many, not so much to "come out and be separated," as the Lord enjoins, but rather

try and see how close they can live to the world without involving themselves in the imputation of serving two masters.

"Austin caith: "He (God) woos us by his beauty, gifts, promises to come unto him;" the whole Scripture is a message, an exhertation, a love letter to this purpose; to incite us and invite us. God's epistle, as Gregory calls it.— Burton. Trust not the promise of a common

swearer: for he that dare sin against his God for neither profit nor pleasure, will trespass against thee for his own advan-He that dare break the precepts of his Father, will easily be persuaded to violate the promise unto his brother.— Quarles.

Samuel Wesley wrote an admirable letter to his curate, abounding in wise hints and suggestion. It was of great service to his son John in after years, and to the celebrated Whitefield. In a letter he says: "I sincorely hate what some people call a fine sermon, with just nothing in it. I can-not help thinking it is like our fashionable poetry, a polite nothing."

A CHRISTIAN minister once said "I was never of any use until I found out that God. did not make me for a great man. As soon as I found out I was not intended for a great man, I found souls coming into the kingdom." It is not great men we want in the Church of God to-day—it is carnest, warm-hearted men.

THE REV. CHARLES BRIDGES, of the Church of England, has summed up in a few words the great controversy which has few words the great controversy which has long being agitating that Church and its branches, in saying:—"These, alast are fearful times in which we live, when the Reformation is decried, Popery palliated, the Church put in the place of Christ, tradition substituted for Scripture, and the agency of the priest for the work of the Spirit."

A nusiness man who for weeks waged a bitter fight with those that sought tenderly to win hir soul, heard at midday his little daughter singing about the house, "Almost Persuaded." Atthree o'clock he went alone to his room, and begged God to parden his sins. It was subsequently seen that at that very moment in the large meeting a potition was read, asking for this man's soul; and so it might have been said on the instant, "Behold, he prayeth."

Kerr in mind that though the library shelves groan with books, whose name is legion, there are in each department only legion, there are in each department only a few great books, in relation to which others are but auxiliarity, or it may be sometimes parasitical, and, like the ivy, doing harm rather than good to the pole round which they cling. . . . Stick: therefore, to the great books, the original books, the fountain-heads of great ideas and noble passions, and you will learn-joyfully to dispense with the volumes of accessory talk by which their virtue has been as frequently obscured as illuminated.

—Prof. Blackic. " A CERTAIN GRAVITY," says Dr. Hall, in his Yale lectures on preaching, expected, through a right human instinct in ministers. Not that the particular attitude of the facial muscles is of any spiritual: sig-nificence, one way or the other, but men feel that while we are haudling grave and most serious matters we ought to be serious. Did you over see the pilot take a ship through a perilous passage? He is grave. I have seen the surgeon's knife drawn round the limb where an error of an inch would have been a terrible mistake. He was grave. I have heard a conscientious judge weigh, and set out in the utmost fulness the evidence in a murder case, as earnestly bent upon putting everything fairly as if his own life depended on the issue. Any levity here would be out of place; and, on the same principle, by the average of man-kind, gravity will be looked for in us who leal with matters of life and death, and speak for God."

Papists and the Bible.

In a recent letter from Italy published by William Howitt, the author of "Visits to Remarkable Places" and other charming works, he says that since he has been in Italy he has "seen Bibles snatched from the hands of colporteurs by priests and trampled in the dirt. In the rural districts even at this hour the colporteurs are driven out by the priests, and the Bibles they liave sold to the people are collected and burnt." And yet the Pope, in a recent appeal to these same priests, whites and cants about the "Word of God" being "tredden under foot." Of sourse he was speaking metaphorically, but no metaphor is needed when describing the manner in which he and his ecclesisation do despite to God's holy Word.

Twenty Wants.

A request for prayer, presented among many hundreds at one of Messrs. Moody and Sankey's prectings in Metropolitan Rall, Dublin,

> I want not India's pearly store, I want the love of earth no more; I want to quit each vain delight, I want to walk with Christ in white.

> I want to k low my Saviour's love: I want to place my heart above; I want more grace to conquer sin; I want to feel now life within.

I want Christ's robe of righteousness; I want that bright and glorious dress; I want to leave my own aside; I want to flee from legal pride.

I want to lean on Jesus' breast. And feel in Rim eternal rest; I want the Spirit's purging fire ; More faith, more love, to raise me higher

I want with Jesus to sit down : I want to wear my heavenly crown; I want the kingdom promised me, I want no more, O Christ, but Thee!

Our Young Loths.

Tired of Him.

Johnny and Tommy Lane were twins. They had fived together six long years, but they didn't know it until Aunt Lois told

"When a birthday comes, does it mean that I've lived with Johnny just so long?" inquired Tommy.
"Yes, just that."

"I don't want to live with him any longer, auntio."
"Why not?"

"'Cause he always lends my double-run-ner to the Brentlock boys."

"It's half mine," said Johnny, earnestly.
"But you always lond both halfs."
"I can't help that," replied matter-offact Johnny. "I couldn't out it in two, could I?

You needn't let 'em have it at all."

"But I wanted to lend my half."
"I'm tired of half things," said Tommy, in a dolorous tone. "I'm tired of Johnny, Aunt Lois." "What shall we do about it?" inquired

that lady, looking up from her knitting-

" I don't know.

resting invitation. "I left your grand, mother at Jackson's to be shed. Thought I'd come up here, Lois, and get one of these little follows to go being with mother at Jackson's to be shed. Thought I'd come up here, Lois, and get one of the little follows."

"I can go with James just as well as grandfalle, carnestly.
"You! Oh, no! James don't take boys."

But dear old grandma saw the tears gathering in the bright eyes, and she pitted the sellittle follows."

"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall so Tames Just as well as grandfalle."
"You shall saw the shall It was singular that just at that moment I'd come up lere, Lois, and get one of these little fellows to go home with me. If they'd only stop growing three years ago, as I advised, I might take 'em both, eh?' and grandpa looked down upon the two flaxen heads and laughed heartily. "Woll, boys," said Aunt Lois, "who's

to go? Idako up your minds quick."
"I guess I'd bettor," said Johnny.
"Tom's tired of me."

"No," said Tommy, "I must go. This is grandmas cookie day. You don't like om half as well as I do, John."
"Who said I didn't?"

"You don't eat so many, anyhow."
Johnny didn't reply. He was quite sure that Tommy would carry his point, as he generally did.

that Tommy would carry his point, as no generally did.

"Come, somebody!" called grandpa.
"Dolly's getting antic."

"I'l go," said Tommy, putting on his overcoat. "You can see me start, John."
"Well," replied Johnny, with a sigh.
"The boys can have the double-runner this afternoon, if they want it. 'Tisn't any fun

"I don't care. Get up, Dolly!" and Tommy rode off, waving his little far cap at his brother, who watched him until he disappeared from view.

Then he went back into the kitchen and

seate I himself beside Aunt Lois.
"There ain't any half things at graudpa's," said he. "Tommy'll have a good time,

won't he, auntic?"

"I hope so. You're willing he should go, aren't you, Johnny?'

"O, yes; but I don't get so tired of him, Aunt Lois."

Aunt Jois put down 'er knitting-work, and took the little fellow, boots and all,

pon lier lap.

"Isn't this your allerpaca, auntie?" he saked, wonderingly.
"I don't care if it's my silk," stereplied,

with a hug. "We'll have apple fritters for dinner, Johnny, and you shall help make

Tommy, meanwhile, was riding merrily along toward grandpa's pleasant home. Arrived there, he went out to the barn for a look at his favorite, Brindle, to the great delight of Sport and Growler, who rubbed their cold noses affectionately against him, saying "good morning" in their own noisy way. The he went into the house to asway. The he wont into the house to assist at the wookie" making. It was his delight to cut the smooth, thin surface into all sorts of funtastic shapes, a proceeding to which graudma never objected, though it delayed her sorely. Johnny liked to do it too; but then, Johnny wasn't there. could have it all to himself.

"Look, grandma! Here's a horse."
"Yez, dear."

"But you can't see way off there. Come

"I can't now till these pans are ready. "Grandpa, what do you call this? looks just exactly like a fish."
"I'd call it a fish, then."

"Do come and look at it."

But grandpa was reading the newspaper. "I wish Johnny was "—Tommy stopped. Was it possible that he was already beginning to miss the little brother of whom he had become so tired! He wouldn't acknowledge it, even to himself.

"After dinner I can have the sled, can't I, grandpa?'

And after dinner Tommy did have the aled,—all to himself. Down the long hill he went, Sport and Growler following close at his heels. Wasn't it "jolly, that long, long coast, with no one to tease even for the least little corner of his sled! Don't.

they wouldn't. They were young and playful; they had never been taught to

Tommy was glad when suppor time came; not because he was hungry, but because,—he hardly knew why. The cockie that looked like a fish was such a very tunny one that he resolved to save it for Lehrny. It would note have he had been been because it for Johnny. It would make him laugh, he

"Better eat it yourself," said grandma.
"It'll be too dry for Johnny's teeth before
you go home."
"Why, grandma?"
"There's a storm coming.'

"Couldn't Dolly go out in a storm?"

"You don't want to go home, do you?" Who talks of going home?" ories "Who talks of going home?" oried gradpa, putting down his tea-cup. "Not Tommy! Nonsense! This is a great deal better place. He's our boy now, mother. Nobody wants him at home, I know."

"Yes. they do. John does." Hore Tommy's conscience gave him a sharp littlo stab. How could be over have thought himself tired of his brother, when he was so sure of his brother's love for him?

He slept in the trundle-bed that night. He had it all to himself. There were no small feet to come excepting toward him; no plump, soft arms to find their way slry to his neck, their little owner laughing heartily at his vain attempts to shake them off. No; Tommy was alone. No one could possibly trouble him that night.

But, notwithstanding all this, he awoke at midnight, crying bitterly.
"What's the matter, Tommy?" called

"I told John—to get over to his own side—and he—wasn't here," sobbed Tom-

my.
"You are dreaming," said grandma.
And she got up and took the little boy into her own bed, where he slept quietly until

He slept, in fact, until the sun waked him up. Tommy felt like thanking the sun for coming that morning; he was glad to see him.

"Going in town this morning, father?" inquired grandma, at the breakfast-table. "Well, no-thought I shouldn't."

Tommy's countenance fell.
"I want some cooking butter—forgot it yostorday."

" Lot James drive you." Tommy brightened.

"I can go with James just as well as

"You shall go, Tommy," said she sooth-ingly. "Don't mind him. If James can t take you, I can."

"And so it happened, that while Johnny was helping (?) Aunt Lois wash the breekfast dishes, listening at the same time to a marvelous fairy tale which she was telling as she worked, the door opened and Tom-

my c.i.me in.
"Well, I declare!" exclaimed the lady,
somewhat grimly. "We didn't expect to
see you home for a month at least. A bey

quoor looking fish, but he laughed a great deal more to see Tommy back again. "Did you have the sled out?" he inquir-

-me, and Sport and Growler.'

"Should think twas funny to coast with dogs," said Johnny, laughing again.
"Boys are nicer. You're a great deal

nicer, John.

"Am I?"

"Yes. I a'n't tired of you no more."

"I didn't never get so tired of you,
Tom, ' replied his brother in a sweet tone
of satisfaction.

" You'd better make the most of the sun-

shine to-day, boys," exclaimed practical Aunt Lois, "for I'm very much mistaken if we have it to-morrow. Get that double runner, Johnny, and be off with you both. Step half a minute, though; I want something feet." thing first."

Two pairs of 1 y lips, seeming to know just exactly what Aunt Lois wanted, became straightway irresistable. She kissed

them once, twice, thrice.

"Go, now, off with you! I'll watch
you down the hill the first time. And the boys were off.

Wine at Dinner Parties.

In connection with dinner parties arises a subject which ought not to be lightly passed by. We mean the introduction of liquors and wines on such occasions, and the use of them in other entertainments. We have been shocked at some parties, pretending to elegance, to see arrangements made in halls and ante-rooms to smooth the path of heedless youth toward madness, and to lead them gradually but surely into the evils which spring from inebriation. If women would but use aright the powers which God has endowed them with, and by beautiful example and gentle acts restrain the constant tendency to vice now so prevalent, how many sons, husbands and thers would ultimately rise up and call them "blessed." Alas! too often women become temptors instead of guardian angels. Have you never read of men, young and promising men too, who, feeling a craving for the sparkling poison, have determined to avoid it, but, by the bantering jest or winning smile of some fair one, have been tempted to tasto it, but once again,—and that one cup taken, they have plunged into ruin? The annals of life would doubtless disclose many true histories of a like nature. Let a woman, then he true to herself and to those linked to her by the near est ties, and resist the growing evil steadily, firmly, and gently.—Arthur's Home.

WHEN a student of theology, one remarks I met a venerable relative, for forty years a successful rad honoured pastor. He gave me a brief lecture, which I committed to memory. It is so brief, that it can proba-

Not so very much, after all. It was such was paper articles. Here it is:—"My hard work to pull the sled up again. He young friend, don't fly higher than you can tried to make the dogs help him, but roost!"

Subunth School Teacher.

LESSON XXII.

 $\frac{M_{\rm P}(c)^{30}}{1875}$ THE DEATH OF EU. $\frac{1}{12}$ $\frac{1}{12}$ Sam is

COMMIT TO MEMORY, vs. 17, 18. PARALLEL PASSAGES - (Death darkoned y error, Judges xvi. 10; 2 Chron. xxxv. 28, 24,

Scrietule Readings .- With vs. 12, 13, read I Sam. i. 9; with vs. 14-16, 2 Sam. i. 4; on the death of Eli and his sons, see Ezek. ix 6 "begin at ray sanctuary," etc.), and 1 Pet. iv. 17; with Eli's permission to carry up the ark, compare Moses' course, Numbers xiv. 40-45.

GOLDEN TEXT-Chaston thy son while there is hope, and let not thy soul spare for his crying. - Prov. xix. 18. CENTRAL TRUTH. - Judgment begins at

the House of God.

We must try to realize the situation.

Eli, of whose early life we are not informed, was High Priestand Judge. The taber-nacle was at Shiloh. He is not in the di-rect line of Eleazer (I Chron. vi. 4-15); disorderly times have probably led to a change to the house of Ithamar. This union of priest and ruler probably prepared for the monarchy.

Samuel is now mature, and known to be a prophet to all their people. The Philistines still harass Israel. Encouraged, porhaps, by the presence of a prophet among them, the people resist but not at Samuel's word. (The opening clause belongs to the third chapter, like John viii. 1.) Defeat follows, with the loss of fourth susand men, but there was no retreat, and the battle was renewed, with fresh hope, founded on the presence of the ark of God, attended by the sons of Eli. This was a radical error, perhaps copied from the Philistines (2 Sam. v. 21), for they had no divine word. It put an outward symbol in the place of God; and it overlooked the need of a right state of heart toward him. Nor could he be expected to serve them by the symbol of his presence when the very men who bore it dishonored himself.

But so men have often erred, putting the forms of roligion in the room of God, even when godless men administered them. Hophni and Phinehas are the mournful types of priestly greed and priestly last, on which all ages must look with horror and be warned. On such baseness and crime, God's judgments have always come, sooner

or later.
The Philistines, not without some mingled superstition and intelligence, at first were terrified (vs. 6, 7), as in later times, half-savage crowds have been affrighted when the sacraments were turned to weapons of war on the battle-field. But they assumed a desperate courage (v. 9), realiz ing that the situation was critical, and they

were given a great victory (vs. 10, 11). Here our lesson begins. Verse 12 gives us a picture. Along the level ground, through the vineyards by which Shiloh is approached, runs a Benjaminite, such an active messenger as accompanied all eastern armies for the purpose of panied an eastern armies for the purpose of bearing messages (2 Sam. xviii. 19-21). They are still to be seen in the East. He carries the two marks of great wee—gar-ments reat, and dust on his head (Joshua The battle was in his neighbourhood, and he knew the way. It was fit that Shiloh should be alarmed (for a city had grown up around the ark and taber-nacle), for the battle-field was not far from it. He came before evening of the day of the conflict. The people must have been the watch, looking perhaps for such a victory as God was wont to give when he commanded the ark to be taken (Joshua iii. 7, 8), and when clean hands bore it.

The very sight of the Benjaminite was enough. The eastern wail of grief rises, and runs through the terrified town. "The army smitten, Hoplini and Phinelias killed, the ark taken!"

Verse 18 gives another picture. Buildings have sprung up around the tabernacle; inside the gateway leading to it, where Eli used to dispense justice, he set, old, heavy, feeble, and trembling, not without regard to his sons and the people, but most of all for the ark of God. He had his misgivings. He know of the sin. He know there was no command of God. He feared the worst. The ark was all in all to him. Its falling into Philistine hands would seem to him a humiliation of Jehovah before the heathen. With the ideas he, or any devout Jew of the time, entertained, the thing was too horrible to mention. It was heartbreaking. "He trembled for the ark."

So may we in like circumstances. When form takes the place of spirit; when man's will decides, and God's is not asked; when impure and godless men identify them-selves publicly with God's holy cause, and are permitted to commit him, as it were, to them, we may well tremble. Judgments

are not far off.
Verses 14-16 bring the two persons together, so that we may seem to see them. The piercing cry of grief reaches even the dull car of En v. 16), who asks its cause. Let the messenger tell, himself; the people cannot repeat the awful news. In hot haste the runner presents himself. Eli is ninety-eight, feeble, meanable of free movement, the vital powers worn out, the lamp of life flickering, old, and nearly blind. He does not see the ent vest, nor the duststained head. He must ask in the kind. paternal way (for not without some vulgar feeling of being big with startling news, the Benjamite has announced himself , "What has happened, may son?' Verse 17 repeats the tragic tale. It is

natural climax, with no thought of art: a beaten army; his sons killed, the ark taken! Why, to him it is as fthe Lord himself had been vanquished! His heart cannot bear the shock. Often burdened often appeliensive about his two sonr and their crimes, it yields at last; he falls and dies, and the cup of misery in Shiloh is full. The Judge for forty years is dead !

There is, indeed, a companion to this picture of horror in the home of Phinehas. A young mother—it is her second child—dies in the hour of her weakness, broken-hearted, too, and most of all for this, "the ark of God is taken."

We may notice here, by the way, the indirect and incidental evile of war. Away presided over by the Lord Provost of tions of the Rebr from the battle-field, with its blood and vio. Edinburgh, who is also to be a speaker at Testament, a w lent deaths, how much misery is bent to other services. At one of these Lord Napier for fifteen years.

homes; aged parents dying broken hearted, widows crushed, and children 'oft father-less! All monshould pray for "peace in our time," and all should be glad that wise and strong leaders are moving in favor of having national disputes, as far as possible, left to umpires. The day is coming when "wars shall coase, even to the ends of the earth."

THE LESSONS

1. God is holy. Even a saint, if he dishonors God, does not escape. Eli has done this, in letting their sons alone in their sin, or only feebly reproving them. He was judge no less than father, and had obligations as judge, which should have been owned at any coe*. Love and pity for a sinner do not remove the sense and claim of justice. See Cod's character. He punishes sin; but he pities the sinner.

2. Our connection with good men will not save us if we sin. Hophni and Phinehas were the high pricet's sons. Their father was a great man, and had done great service. They were priests. So much the worse for them as sinners.

So you, of pious families, children of min-So you, of pious families, children of muisters, clears, deacons, "children of the
covenant," as men say. But, if you are
not believing, penitent, "in Christ," if "you
are walking accor? ng to the course of this
world" (Eph. ii. 8), you "shall be children
of wrath, oven as others."

8. Ordinances will not save us. Scora-

ments, ministers' visits, the prayers of the good, are all good in the place God gives them: but relied on, without faith and penitence on our part, they avail not. The ark was taken by the very fees whose de-

feat it was expected to secure. 4. Success for a time is no proof of divine favor. Philistines have the ark and the victory, but they are still Phil ines. It is not because they are good, but Irnel is evil, they gain the mastery. Nothing is really lost, when such successes fall to God's

5. Parents and children are bound tobe her; faithful parents are a blessing to their children; and faithful children to their parents. Common sin brings common wee, sooner or later.

6. Ark taken-candlesticks removed-fig trees cut down! All these things should be thought of. And if present judgment be so hard to bear, Oh! what must eternal

SUGGESTIVE TOPICS.

The place of the ark-name of the judge The place of the ark—name of the judge—how long he judged—his other office—his family—his character—his weakness—his sin—his sons—the prophet of the time—Israel's enemies—the battle against—its result—loss—resolution—use of the ark—attended by—effect of its coming—on the Delikings—the feeding—the second de Philistines-the. feeling-the second do font—its aggravations—how reported—Eli's place—state of mind-effect on him—an-other calamity—the lessons we may learn as to God-as to man's folly-as to formalism—as to temporary successes—as to danger of sin.

Scottish Orators at the May Meetings.

The London correspondent of a contemporary, says the Weekly Revi w, gives some interesting particulars regarding the speakers at the forthcoming May meetings, from which we make the following extract —It is quite in keeping with the rapid movement of our age that the May meetings should begin in April. This year the Total Abstainers are the first in the field. The National Temperance Leaugue was fortunate when it secured the services as secretary of Mr. Robert Rae, of Glasgow. Under his guidance we see it taking the lead this year in the long roll of anniver-sary gatherings. On Sabbath last the annual sermon was preached in Mr. Spur-geon's Tabernacle, by Dr. Alex. Macleod, of Birkenhead, formerly of Glasgow, the Moderator of the English Synod of the U. P. Church; and at the ministerial conferone which began at the Mansion House on Wednesday, under the presidency of the Lord Mayor, one of the papers was read by Dr. Sinclair Paterson, of Belgrave, formorly of Glasgow, and who is to speak at several of the meetings of the leading reli-gious societies, as he also did last year Noxt in the order of time is the Ragged School and Reformatory Society, which met on Wednesday, when Dr. Paterson was one of the speakers, and next week come; the Baptists. Not a few of the chief names on the list are those of divines who hail from the land of Knox, though we know that the Scottish Reformer had no great liking for the Baptists. The meetings of the Baptist Union of Great Britain and Ireland, which begins on the 26th inst., will be presided ever by the Roy. Alexander M'Laren, B.A., of Manchester. He is the youngest of all the ministers who have ever been elected to fill this post; but the appointment is not one that need surprise us when we bear in mind, that next to Mr. Spurgeon, he is facile princeps among the preceders of the body to which he belongs. A son of Mr. David M Laren, who was for many years the paster of a Scotch Baptist Church in Glasgow, he was born in that city, and received his early education at the High School. He took his degree at London University, and in 1846 settled at Southampton as the successor of the Rev. John Pulstord. At that time Mr. M'Laren was only twenty years of age. He has been a Manchester minister since 1858, and is regarded as the most of oquent of a the preachers in that city. He has published three volumes of sermons, a book on Italy, and a few minor works. The annual sermon in connection with the Baptist Home Missionary Society is to be preached by Dr. Curloss, formerly of Stirling, and the sermon in connection with the Foreign Missionary Society of the same denomination will be delivered on the 25th inst., by Dr. Cairns, of Berwick. Dr. Landels is also announced to take a leading part at the Buntist anniversaries. In connection with the meetings of the great Wesleyan body, one of the principal introductory sermons will be preached by Dr. John Kennedy, or Stepney, a sturdy Scottish Independent of the Wardlaw type, and the brother-in-law of Dr. Donaldson, of the Edinburgh High School; while the annual meeting of the Missionary Society in Exter Hall will be

and Ettrick will take the chair. Then we have the name of Dr. Donald Fraser, who since he came to London has taken the very foremost place amongst the appakers very foremost place amongst the speakers at the May meetings. Then we have the venerable Dr. Mossat, Dr. A. Wallace, of Glasgow, and several others who are announced to speak. This is of necessity only a glimpse of what is to take place at the May meetings, but it will suffice to indicate how strong is the northern contingent of the oreters by whom they will be address. the orators by whom they will be addressed. We cannot look over the list, how. over, without feeling that the last few years have sadly thinned me ranks of the leading men from Scotland who were wont most frequently to appear at this season on the London platform, and who were always sure of an enthusiastic welcome. Dr. Guthric and Dr. Norman Macleod are the latest losses in this way, and they have left a void in the May-meeting world. Still, so long as Scotland can send up men like Dr. Cairns and the Rov. William Arnot, we may continue to exclaim with Canning, when he went to hear Edward Irving, "The tartan for ever!"

Mac, Mc, or M'.

A correspondent writing to the High-lander on the confusion of employing so many different ways in writing sumames beginning ir this manner, says: It seems to me that it would be very desirable to have one way for this, and to keep to it. Take the name Maclean. It is written in five different ways-Maclean, MacLean, McLean, McLean, and M Lean. Of tueso, the first one is the best. It is better to make one word of the name, instead of two. In print it looks neater to have no more capital letters in a sentence than are absolutely necessary. In writing Maclean instead of MacLean, it is less likely that any one would try to drop Mae, and use Lean only. (In South Britain I have met persons of this name. I do not know if their name is a degenerate form of Mac-lcan). As for writing M'Lean with the comma, why should foreigners reading an English sentence be puzzled in this way? A family name ought to be treated with more consideration than to be written in a contracted form. All names beginning with Mac ought to be written (1) with Mac in full; and (2) in the word, thus—Maclean, not MacLean. In names such as Macintosh, Mackinnes, and Mackian, who a after Mac the next letter is one of who eafter Mac the next letter is one of the small vowels e or i, foreigners might 'n mistake sound the c soft. To prevent this, it is well to insert k, Mackintosh is some times injudiciously spot Macintosh. The name Mac Ian (son of John; a branch of the Macdonald tree) if spelt Maciau would mislend foreigners, but if spelt Mackian they could not make any mistake. It is a great pity that the Athole Robertsons, the Aberdeenshire Farquharsons, and some of the Davidsons, fell into the pit of tacking on son at the end of the name, instead of putting Mac at the beginning of it; some Nicholsons also got into the same bog. I am perfectly aware that it is rather im-pertinent to tell a person that he does not know how to spell his own name right, and if any one is offended at these remarks, I apologize for the same. I am made daring by the certainty that I am right.

Missionary Notes.

In response to the appeal lately made for evangelistic visits to India by noted British and American ministers, Dr. Somerville has gone from Scotland. The Free Church Record says the ministers of all Protestant Churches in Calcutta have given him a warm volcome. Crowded meetings have been held and a deep impression made. Dr. Somervile seems to have received an equally hearty reception from native Christians, his visit has proved of sufficient important to call forth a rather spiteful notice from the Brahmo Samaj organ, The Iudian Mirror.

Among those busy hives of Christian charity which have sprung up in Germany during the lass generation, Neuendottelsau, near Nuremberg, is not one of the least importance, although less known to the American public than Hermansburg, Kaiserswerth, and the Rauhe Haus, near Hamburg, At Navaelettelsau the iffer Hamburg. At Nouendettelsau the gifted Loho laboured for more than a quarter of a century in far reaching enterprises of charity, and here Inspector Baner has recontly died, after having educated over 800 young men for the Lutheran missionary pastorate in America.

THE London Times publishes a testimouy to the power of Christianity recently given at Ningpo, China. A man of respectability and means came into the preaching-room of the mission and said that he had never heard the Gospel, but he had coen it. "I ku w u man," he said, "who used to be the torror of his neighbourhood. If you gave him a hard word, he would shout at you ar I curse you for two days and two nights without reasing. He was as dangerous as a wild beast, and a bad opium smoker. But when the religion of Jesus took hold of him he became wholly changed.
Gentle, not soon angry, moral and his opium was left off. Truly the doctrine is good."

THE United Presbyterian Mission in Egypt has for years found it difficult to get such praise material for their public services as would conform to their ideas of Christ'an psalmedy. This want is now to be supplied. The Reformed Preslyterians at Latakieh have had "a noet" at work for a number of years in reducing the Psalme to Arabic verse. The United Preslyterian Missien Board has assumed the requirement of the requirement and publication of exponse of the revision and publication of this work in Egypt. The Psalm Book will cost \$400 over and above the expected sales of the volume. Dr. Langeing, who is an excellent Arabic scholar, expresses his opinion in regard to this version "that it is more literal and agreeable to the original than Rouse, and as smooth and metrical as our revised Psalms."

THE Jewish Chronicle states that Dr. Ginsburg has nearly completed the collations of the Rebrew manuscripts of the Old Testament, a which he has been engaged British Imerican Bresbyterian. PUBLISHED EVERY FRIDAY AT

TORONTO, OANADA.

TEBMS: \$1 a yest, in advance.
Postage by mad, we cent per year, payable at the
smost delivery.
Cheques and Post Office Orders should be drawn
in taver of the Publisher.
Oinb Rates and List of Promines fornished on
application. All who are desirous to aid to extending the circulation of the Pressureman hould
send for the List of Premines at once, as now is
the time to secure new names.

Address

C. BLACKETT ROBRISON,

C. BLACKETT ROBINSON,

Publisher and Proprietor P.O. Drawer 2464

"Sabbath School Bresbyterian, PUBLISHED MONTHLY,

AT 102 BAY STREET, TORONTO. TERMS: 20 cents per annum, in quantities.

Subscriptions may commence at any time, and are payable strictly in advance.

The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue A comparison of these two shows decided progress, the articles in the latter boing shorter, pithier, and more readable for children than in the former. The paper is doned, and both printing and illustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desides.

The paper is good, and supplies a great desider atum-mong the young. It should cortainly meet with a wide circulation.—Hev. Wm. Ross, Kirkhill.

Specimen copies will be sent to any address.

C. BLACKETT ROBINSON.

P.O. Drawer 2484, Toronto, Ont.

British American Bresbyteriau. FRIDAY, MAY 21, 1875.

PLYMOUTHISM.

We do not use the above title in any offensive sense, but to designate a system and a class of Christians who have separated themselves from all the Churches, and lay claim to be in nearer accord with the principles and practices of the Apostolic Age, while they reject all Church or ganizations and a Christian ministry distinct from the brotherhood of believers. Our attention has been called to a little tract entitled "The Literature and Mission of the so-called Plymouth Brethren," or an attempt at a "just estimate of their testimony to the revealed truth of God," by the Rev. Wm. Reid. M.A., Edinburgh, Scot land, editor of the British Herald, author of the "Blood of Jesus," etc., etc. Mr. Reid states that this tract is a chapter introductory to a work which he proposes, containing an examination of the writings of "Brethren," in order to vindicate their claim to the apostolic simplicity, purity, and perfectness of Christianity, and their general correctness of doctrine and life.

We have read the tract with great care,

and are satisfied that Mr. Reid has very

full acquaintance with the writings of the leading Brethren, and is most favourably disposed towards them. Very few Presbyterian ministers will be able to command the time necessary for the voluminous writings of Messrs. Darby, Kelly, Smith, etc., as Mr. Reid recommends, nor are we sure that it would be very profitable reading. Other men besides Brethren have been engaged in preaching the Gospel, and in the good fight against Popery and Rationalism, and very naturally Presbyt rians prefer the writings of men in their own or other Churches to those of men who attack the Churches as well as Popery and Rationslism. We have nothing to say against the excellent tracts and larger books published by the Brethren, but we confess to a preference for others on the same subjects. Nor do we think it by any means necessary to inform ourselves on all the opinions of the Brethren before we may speak of cerin aspects of the movement which meet us in our ordinary Church work. When Brethren condemn our practices, they should not complain if they are judged in turn, nor claim for themselves exemption from the same judgment which they so fully bestow on all who will not come out from organized Churches and follow Mr. Darby, etc. By all means let candour. charity, liberality, forbearance, be exercised but let it not be all on one side, as though the Brethren and Mr. Reid alone are right, and the Churches are corrupting the Word of God. M. Reid is quite right in claiming for some of the Brethren learning and ability, as well as carnest piety and indefatigable zeal. But are they the only Ohristians that have these gifts and graces? Nay, d.d they not obtain their superior learning in the Churches? and is it not a fact that Plymouthism is mainly recruited "by drafts of the most spiritual, intelligent conscientious, decided, and devoted Christians from all the Churches?' Mr. Reid acknowledges this. And institutions which produce such Christians, and retain far more such than they loze, are not to be condemned as unspiritual worldly organizations. Nay, we are bold to say the Brethren would not long exist if the churches did not prepare for them by godly nurture the men and women whose passing over to Plymouthism they hail with such triumph. It ill becomes the Bretizen to rail against the churches in which they were first taught the know-

ledge of God. That the Evangelical move.

inconnected, has been raightly for good, no one will deny; that the Gospel has been presented with power in one or two saltent particulars, and in such a way as to be a reaction against the cold formalism and rifusium which has been Liventably common, e admit. But the Evangelical movement is far wider than Plymouthism, and more of those who disown that system than of those who advocate it, have been honoured of God by preaching the Gospel. It is simply ridiculous to claim, as Mr. Reid does, for Plymouthism the merit of being the centre from which all modern ovengelism emanates. Because some good men in the churches have mot with, and studied the Biblo in company with, and prayed with Brothren, does it follow that all the light came from the latter. There cannot be a doubt this earnest Christian fellowship will be blessed to all concerned, and the Brothren have thus done good to others, but they have received good also. In like manner their meetings may have been useful to others, but have no meetings but their own been blessed to them? Mr. Moody and others may have learned something from the Brethren, but other influences quite as powerful have had their effect on that remarkable man, and probably he has done as much or perhaps more in the direction of the Plymouth movement so far as it is evangelical, than the Brethren have done for him.

We shall rejoice in the good Plymouthism may effect, as we acknowledge what it has done. This, however, will not make us blind or indifferent to what we regard as the views and defects of the system. For if there are men of learning, social position, and influence, as well as piety engaged in the movement, can we agree that it alone is right, and that other men quite the equals of these are not taught of God. The churches at present are being graciously revived. We thank God for the indications of his Spirit's presence with them; an effort is being made by many serious Christians to bring the churches into greater unity, and to elevate the Scripture to its proper place of authority. There is hope, apart from the Plymonth movement outside, from God's Spirit's presence within, and we do not feel any inclination to leave the old paths which for centuries have had tokens of God's approval, and do away with the visible churches which we find existing in the days of the apostles in Asia, Galatia, Epnesus, etc., or with elders and deacons, and other office-bearers, who had a place in the Apostolic Churches. There may be much that is wrong in our Church operations, but while we hold to Christ, the Head, and strive, amid great discouragements often, to do the work of the Lord, we shall not labour in vain. The Brethren may censure and condemn; be it ours to labour faithfully, and God will own His Church in times to come as He has in the past. The same Gospel, the same ministry, the same visible Church by which the nationaliave been converted, will under God prevail still; and which we bid god-speed to every one who preaches Christ, no matter in what Church connection, or even in none. We see no reason for departing from our principles and practice as we received them from our fathers, and find them confirmed by the Word of God.

BOOK REVIEWS.

BLACKWOOD FOR APRIL is fully an average number. "Alice Lorraine" is finished; "Fashions and Tricks of Speech," tells young ladies and others a few wholesome, though perhaps unpalatable, truths. Might we not ador he following sentences as apdicable to vouna ladia well as in England?

"The best education can only help towards clear thinking, but fit words and plenty of them it ought to put at its pupils' command. Do the boasted systems of our day succeed in this? In the most carefully and elaborately trained girl of eighteen, we do not look for more than the promise, but we reasonably expect promise. Taste, careful not to offend, we might calculate or, and a sensitiveness easily offended. Newly freed from the seclusion of the school-room, the great interests that aguate the intellect of the world will impress her with awe, as well as an eager curiosity, -held in check by modest grace-the naunreasonable ideal of youthful culture feeling its way. We approach the object of so many cares; she is not listening but talking with rapidity and dash. What are the words that first greeted our ears? Two or three hackneyed epithets which we had supposed mere school-boy slang, and perhaps a word or phrase which-so widely separate is the vernacular becoming from our writ a language-we liesitate to expose to the ordeal of print. What promise for the future is there in this? How is it to develop into the conversation of the gifted woman? She is a good girl, we have reason to believe, and we take it on trust that she knows a vast deal of history, many languages, and some science; ment of the day with which Plymouthism, but what is the good of it all, if she has no

adjectives at command, but nice, jolly, horrid, awful, disgusting and tremendans! How can she keep what she has got? How can it fructify? Thought dies if it has no means of expression. It is really a grand power to have something to say, and to 1 able to say it. This it is to be educated, but the something to say fades out of being but the something to say leads out of being and consoiousness, if adequate speech be wanting."

"The "Art who finds everything "horrid," or " jolly," is unedu octing herself, neutrali" ang her life's work, and putting herself is atellectually below one with none of her "advantages, at who uses her min's and ear to sofine her thoughts wish accuracy and propriety."

There is something painful in wetching the process of deterioration, the suppression the process of deterioration, the suppression of thought, the smothering of imagination, w.nich are the consequences of adopting a rudo and conventional phraseology, one that throws the labors of interpretation on the I stoner. After such specimens of this article, we need not add that our young ladies and young gentlemen as well, would be doing themselves a kindness to read, mark, and inwardly digest its sensible, and very much reeded, criticisms and remonstrances. How many will endorse with a feeling of fearful sadness, the following words:—" But after all, it is the young men who are to blame if our young women talk so far below their powers. It is in the nature of girls to look up, and to whom the nature of girls to look up, and to whom should they look up but to their male friends, graced with all the prestige of a public school and college education, and glorious besides with athletic triumplis! How pleasantly playful, do the few poor expletives in vogue sound when first heard from their heroes, who could no doubt, talk profound sense in choice terms if they chose. How easy it is to slip into them. Anybody can say 'awful,' and at first there is a sense of liberty and humour in there is a sense of liberty and humour in the outrage to plain sense. But expletives are like opium, once take to them there is no leaving off. Nor are these fair imitators likely to speculate on the enervating feebleness which hides itself behind the seeming force of such wind bags of epithets; for of these we speak rather than of slang proper, which generally has some fun in it, at least on starting, and which gives play

to humor in its application.' THE BRITISH QUARTERLY FOR APRIL contains eight very readable articles, with the usual amount of short notices of "Contemporary Literature," which make the "British Quarterly" so attractive and so useful. If a person can only take one of the leading reviews, we should strongly ad-vise him to take this one.

Psalms vs. Hymns,

Sir,-The present version of the Psalms

Editor British American Presbyterian.

of David was prepared about the year 1645. They continued the only Psalter of the Church of Scotland for 140 or 150 years, when the present paraphases and hymns were authorized to be sung in churches by the Commission of the General Assembly. This happened about the year 1790, when the Church of Scotland was sunk into the very lowest state of vitality. It was done when, in her General Assembly, missions to the heathen were strongly denounced. It has been called the non-age of the Church of Scotland. The different bodies of seceders, with scarcely a single exception, adhered for ninety years exclusively to the Psalms in public worship; and I would have felt it to be a good sign if, amid various tokens of revival in the Churches of the present day, a more general return to the unequalled songs of Israel's inspired bard was manifested. But the spirit and tendency of the sge, and which has fallen upon the Churches and the presence of the second the seco the Churches, and the practices of revivelists, prevent us from indulging much hope in this way. I may mention here that less fault is found with paraphrases than with hymns. For some years back both the Established and Free Churches of Scotland have been preparing new paraphrase and hymn books, but no congregation is allowed to use them till they are sanctioned and their use authorized by their General Assembly. I will be glad to know that every congregation in this country follows their good example. There is something beautiful and comely in Presbyterian Churches adhering to uniformity in doctrine, worship, discipline, and government. The contrary practice of different congregations adopting hymns to suit themselves would lead to great confusion, and would bring down Paul's rebuke "Every one of you hath a psalm, hath a doctrine," etc. The Metholist body give a good example in this respect. I cannot but admire the courage of your congregation, sir. A new congregation is generally looked upon for a while as in a state of youth, just feeling their way, and living in a state between hope and fear: but your congregation displays a great con-tract to all this. The case stands thus, You are calling on the congregation to elect ruling elders-and I wish you had added the Scriptural office of deacons-also the solemn ordinance of the Supper is just coming on. But, in addition to these solemn —held in check by modest grace—the ratural attitude of an intelligent listener, and
by the difficulty of finding fitting words |
to express dawning thoughts. This is no | and I would agree for once, for I have never een a collection of the kind without many faults. I would say with all seriousness, although I were as anxious for new hyuns as their greatest admirer, I would not advocate their preparation and introduction at this time. There is every prospect of a union being consummated between four Presbyterian bodies in a few weeks, and we would hope that they will not separate before making regulations regarding worship. It would surely be better to wait some time for authority from the Supreme Court that would be binding on us all, than to hasten on plans where there is diversity of opinion. "Let all things be done decently and in order." "Let us not offend the generation of God's children." "Behold, how good a

> The bazaar which has been held in Glassow for the Hospital for Incurables, realized £12,000.

thing it is," etc.

Poor Management for a Missionary. Editor ^Toritish American Presbyterian.

A connection with our Church was lately

opened with very pleasing prospects-ac cording to statements made at the time. The people talk of building a Church, to be named after a most devoted minister whom the Master called to his rest and reward over twenty years ago, and whose remains lie there. I am the nearest Protestant ministor, though I am nearly 100 miles distant I therefore felt it to be my duty to write to one of the congregation some time ago, offering to supply the station for a Sabbath, provided my travelling expenses were paid. I asked no more. There had not been any minister there for some menths, and there was not likely to be one for some more. Even the Sabbath School was a thing of history. My expenses would not, at most, have been more than \$7—most probably not so much. The congregation is allowed \$8 for every Sabbath of supply. This left \$4 for the people to make up. The friend minister there for some months, and there \$4 for the people to make up. The friend to whom I wrote, in reply thanked me for my offer, and said that he would most cheerfully bear his chare of the expenses, but some of the leading persons to whom he had showed my letter, did not seem in-clined to do anything. He added, joeu-larly, that they would all be delighted to have a minister among them, for whom they would have nothing to pay. I, there-iore did not visit said place, as I did not admire having to pay my expenses out of my own pocket. Two years ago I was there, but I took my own convoyance. Of course the people had nothing to pay then. I have heard one who professes to take a great interest in our Church there say, in the hearing of a French Canadian Romanist, that he wished never to see a French Canadian minister there—meaning one who is a convert from Popery. I have no doubt that "the reason why" is this. He is a morehant, living among Roman Catholics. The latter would withdraw their custom if he were to countenance one whom they regard as a pervert. Rather than that his business should suffer, he would throw Protestantism to the dogs, as one of Shakes peares characters wishes to be done with physic. A crazy person named "Charlie" used often to go about the streets of To-ronto, holding out his hand, and crying, "Money, money." Many who seem to have all their senses, would say nothing else, if they were to give always utterance to their feelings.

A COUNTRY MINISTER.

Something for Infidels to Consider.

Sometimes the shored writers, when stating facts, seem at first sight to contradict each other. Of course, infidels point with great glee to this, as a proof that the Bible is all a fable. Well, what would they make of the following?

In the Montreal Witness of April 29th,

it is said that a certain house in that city is commonly called "The Haunted House," because, according to tradition, a gentleman named Simon McTavish hanged himself from one of the windows, in 1805. In the same paper of May 1st, are three letters relating to his death. Each writer claims to have the very best authority for what he says regarding the cause of it. Yet, no two of them agree. According to one, Mr. Mc-Tavish died of consumption; according to another, of typhus fever; according to another, of violent pleurisy. Here, then, we have four accounts of his death, all widely different from each other, three of which seem to be equally worthy of belief. Are we to conclude from this, that he never had a being? According to the principle on which infidels act in the case above referred to, we are. But no infide, with the least amount of common sonse, would do so. Why, then, do infidels treat the Bible with less justice than they do a newspaper? Because they hate the former on account of the holiness of heart and life which it commands them to cultivate. "The carnal mind is enmity against God," and, there-fore, it is the same against His Word. Motis, Que.

SYNOD OF MONTREAL,

This Synod met in the city of Ottawa, and within Bank Street Church there, on Tuesday, the 4th of May, and after a sermon by the retiring moderator, Rev. James Whyte, of Osgoode, from Proverbs xiv. 84, was constituted with prayer.

The following are some of the principal items of business: The Rev. John Crombie, of Smith's Falls, in the Presbytery of Ottawa, was unanimously elected moderator for the ensuing year.

The clerk presented and read a report of the changes affecting the Synod roll, which had occurred since last meeting, from which it appeared there were seven demissions of pastoral charges; and one demission in part with a view of its being erected into a separate charge; seven inductions; seven ordinations; four translations; five ministers received from other churches; seven stn. dents of theology licensed; eight congregations erected; two mission stations formed; and one death of a minister. The report was received and ordered to be engressed in the minutes. On motion of the Rev. James Watson, seconded by the Rev. Kenneth McDonald, a vote of thanks was unanimously passed to the retiring moderator, for the able manner in which he had pre sided over the deliberations of the Synod, and for the excellent sermon he had preached at the ope ag of this session. After transacting some formal business, the Synod adjourned to meet next morning at ton

WEDNESDAY, Mar 5th, 10 o'clock, a.m. The Synod met and was constituted, the first hour being spent in devotional exercises. Committees were appointed to examine Presbytery records. Mr. Andrew gious instruction to convicts in the peniten. tiary at Kingston, gave in a verbal report, and read correspondence, from which it appeared that the chaplain of the penitontiary had, as a matter of courtesy, invited the ministers of Kingston to prouch after the Epiccopal service. It was moved by Mr. Kenneth MeDonald, seconded by Mr. James Watson, and agreed to, that the committee be re-appointed with instructions to bring the matter before the proper authorities with a view to have the necessary changes effected, so as to give Presbyterian ministers an opportunity of conducting services in the penitontiary according to the way commonly practiced in Presbyterian ohurches. The Treasurer's report was submitted and received, and thanks tondered

WEDNESDAY, May 5th, 4 o'clock, p.m.

The different Presbytery records were oxamined and attested in due form. The re-port of the committee on the state of reli-gion was given in and read by Mr. William McKenzie, convener, from which it appeared that the number of congregations reporting this year is forty-six, as against porting this year is lovey-six, as against thirty-two last year, being an increase of fourteen. The report states that family worship is generally observed; that weekly prayer-meetings are held in almost all the congregations reporting; that Sabbath-schools are maintained, and the shorter catechism taught in them all. There are also encouraging evidences of increasing liberality, and hopeful indications of spiritual life among the young. Mr. McKenzie read also a report on evangelistic services from which it appeared that services of that na-ture were held in the congregations of Os. goode, Nepean, Pakenham, Almonte, and Castleford, with very encouraging results. After giving a full report of these services; the convener adds:—"Some very instruc-tive general facts, heaving on special contive general facts, bearing on special evan-gelistic work, may be gethered from the congregational reports. Out of forty-six returns, twelve, representing eleven pastoral charges, report such services. These eleven charges have an aggregate membership of 1871. Thirty-one other congregations reporting, give an aggregate of 8648. But the cloven report 269 as received during the past year on profession of faith; while the other only report 280. But among the thirty one we find three large city congregations, where the number received is always in excess of those in villages or country districts. In these districts all the eleven reporting are to be found. To make any just comparison, we should leave out those three city congregations, and see the state of the case, as between the remaining twenty-eight, and the eleven others. Now we find this: Twenty-eight congregations with an aggregate membership of 2748. Received by certificate, 57; by profession, 180; making a total of 187, or rather less than seven por cent. Then, cleven congregations have an aggregate membefship of 1871; received by certificate, 75; by prifession, 269; making a total of 844, or nearly nineteen per cent." It was then moved by Mr. Thomas C. Chambers, seconded by Mr. Joseph White, and agreed to, that the reports on the state of religion and evazgelistic services by received the these of the tic services be received, the thank, of the Synod given to the committee, and especially to the convener, and that the committee be re-appointed, namely: Messrs. William McKouzie, convener, James Hastie, John Scringer, Walter Coulthard, James Whyte, and Thomas S. Chambers, ministers; and Messrs. Archibald McGoun, Andrew Toshach, and E. A. Porry, elders.

WEDNESDAY, May 5th, 7.80. o'clock, p.m.

In accordance with a standing rule, the Syncd proceeded to hold a conference on the state of religion within its bounds. Mr. James Whyte opened the conference with an address on "the work of grace in Osgoods last year." He was followed by Mr. John Scrimger with an address on the question, "What should be done for our cities?" Mr. James Stewart next followed with an address on "Evangelistic work in the country districts;" and was succeeded by Mesers James Hastie, and James Watson with remarks on the same topic.

The thanks of the Synod were recorded to the session and managers of Bank Street Church, Ottawa, for the use of their church during the meeting of Synod; to the com-mittee on accommodation; to members of the Church in Ottawa for their hospitality; and to the railway companies for granting reduction of fare to members.

The next meeting of Synod was appointed to be held in Kingston, on the first Tuesday of May, 1876, at 7.30 o'clock, p.m., subject to the decision of the General Assembly. The session was closed with the benediction -A. Young, Synod Clerk.

One of those thoroughly sociable entertainments for which the ladies of Fort Massoy Church are so celebrated, was given on the evening of the 7th inst., for the purpose of acquainting the new paster, Rev. Dr. Burns, and his lady, with the members of the congregation. To say that the design of the entertainment was accomplished, would be spperfluous, as would also be any words of praise respecting its management, etc. Some choice music, & few short speeches, and long intermissions, during which the members of the company walked about and enjoyed themselves according to their own inclination, coroprised the programme. Refreshments were supplied in an ante-room, and there tea was served before the commencement of the more regular proceedings. Fort Massey church is one of the most prosperous in the city, and its progress is continuous. With an earnest and devoted pastor, who loves his people, and works assiduously for them, and with a people who slight in their minister, and aim continually at the advancement of his work, there is every reason to believe that its career will in the future be even more eventful for good than in the Wilson, convener of the committee on reli- 1 past .- Citizen.

iton.

poet,

t ap.

iary:

the

the

Mr.

Mr,

the

ions

au.

sary

rian

ser.

tho

rian

dua.

ered

n.

3.0Z•

ro.

iam

oar-

ro-inst

nily kly the ath-

rter

are g li-tual

·ead

rom

Os.

and ilts.

Çes;

ruo-

the : 16-

oral

Ven of

re-But

the the

the

on-

ven

any

tate

ling

OW

ons '48.

gre-p of fes-

ırly l by Mr.

re-lis-the

am

.m

the

dti:

an

led

reb

m of

nt-

65-

ab-ly.

er.

ort

;en

ur

67

ers

de.

m

ald

ils

, &

ns,

.ny

80

;ed

ıp.

788

he

10**5**

ho

ith

;e\$

m

in

to

be

Lø

Report of the O.amittee on Sabbath Observance.

SUBMITTED TO THE SYNOD OF HAMILTON, IN ELORA, MAY 5TH.

Your Committee are gratified to be able to report that the pa songer traffic on Sab bath on some of the tartways within our bounds have been considerably lessough. Five leading lines of railway pass through the bounds of this Synod. On two of these lines no regular passenger trains run on Sabbath; on each of two others there are two passouger trains, one running each way; and on the fifth there is one passouger train. On some of these lines freight trains run en Sabbeth in large, if not inoreasing nambers, to the great amoyance of many of our people. Your Committee note with pleasure the efforts that have been made by the Grand Trunk authorities not only to reduce Subath labour on their line, but also to establish Tomperance cocieties among their employees and in other ways promote their moral and material in-

Your Committe also report with pleasure that Sabbath labor has been entirely abolished on the Welland Canal, under the management of the present Superintendent.

Your Committee, however, must report that though Sabbath labor on some of our leading thoroughfrees has decreased, other forms of Sabbath desceration, equally heinous, and perhaps more annoting, prevail to a very considerable extent within our bounds. The attention of the Synod is specially directed to the fact that in our towns and villages young mon gather in groups on the streets to the great annoy-ance of persons passing to and from public worship, or work in the Sabbath School. During the spring and summor months chiefly, such persons congregate at the street corners, under verandas and around church doors, and annoy, and in many cases insult persons who, in the discharge of religious duty, are compelled to pass by In some communities this odious them. In some communities this odious state of things exists to an extent that has become positively intelerable, and it not unfrequently happens that the sons of members and office-bearers in our churches are found forming a part of these Sabbath-breaking groups. It seems to your Com-mittee disgraceful in the highest degree that respectable citizens who pay their full share of taxes for the maintenance of law and order in the community, cannot pass on Sabbath to their respective place of worship without being annoyed in the manner described.

Your Committee also call the attention of the Synod to the amount of Sabbath desecration which takes place within our bounds in connection with Livery Stables. It is a fact well known to those who have given the matter any attention that the Sabbath is the harvest-time in such places, more business being done on that day than on any other. Employees in Livery Stables instead of resting on the Lord's day, usually work harder and far longer hours than on other days of the week.

Your Committee also direct the special attention of the Synod to the matter of Sabbath funerals. It is greatly to be feared that many from whom better things might be expected have no disposition to bury on the Lord's day; while it is well known that a goodly number prefer Sab-bath funerals because they are usually attended by a larger number of people, and a display is more easily made that on other days of the week. Ministers are often placed in a most perplexing and painful position when asked by members or adheronts of their congregations to bury ou the Sabbath. At such a time it is not easy to refuse a bereaved family, and not urfrequently happens that if the request is refused, another will be found who will perform the service, and thus a family may be lost to the congregation, and the Minister who refuses is laid open to the charge of treating his people with harsh-

ness and want of respect.
Your Committee with regret, call the attention of the Synod to the fact that not-withstanding the existence of a stringent law, Sabbath tippling prevails in our towns and villages, to a greater or less extent. In many of the respectable hotels the law is not at least, openly violated, but nearly every community is cursed with one or more small, disreputable places where the law is systematically and persistently vio-

lated and public opinion defied.
Your Committee cannot close this report without calling the attention of the Synod to the fact that during the summer of 1874, a Ferry boat made regular Sabbath pleasure trips from the city, from which this court takes its name, to Burlington Beach. An effort was made by the Hamilton Branco of the Evangelial Alliance to stop this Sabbath desecration, but the effort failed. The attention is also directed to the fact that in the same city the street cars run at certain hours on Sabbath. ostensibly for the convenience of churchgoing people,—Presbytorians among the number. The Sabbath observance society of Hamilton made an attempt to stop this traffic but failed.

Your Committee beg leave to submit the

following recommendations:—

1—That the Synod express its unqualified disapprobation of Sabbath funerals,

except in cases of pressing necessity. -That the Synod recommend to the Ministers, office-bearers and friends of the Sabbath within our bounds, that they use every legitimate means in their power for the better enforcement of the existing laws against Sabbath desecration in all its

All of which is respectfully submitted. -R. N. GRANT, Convener,

Hospital for Incurables.

FIRST ANNUAL MELTING.

The first annual meeting of the friends of the Home for Incurables, was held on Tues-day afternoon of the 11th met., in Shaftesbury uny atternoon of the 11th met., in Shaftesbury Hall, the Rev. Dr. Topp in the chair. Among those present were Mesers Topp, Cumberland, A Merrison, McMurrich, Manning, D. J. Macdonell, Clements, Winnett, E. Baldwin, George Duggen, Kay, Robert Gilmor, J. Kerr, J. Campbell, Mulholland, Richardson, Watson, Mcdaw,

Stevenson, Preston, J. Dick, Pringle, Harrison, Carty, Galbraith, Mulock, Campbell, Greig, Strashan, Laird; the Misses Riddell, McCord, Diek, Topp, Carty, Gil mour, Muttlebury, Gordon, Ewing, Bacon, the Reve. D. J. Maedonnell, John King, A. J. Broughali; Messre A. T. McCord, J. Micha, T. M. Thompson, C. S. Ross, Hon, J. McMurrich, Dr. Agnew, Dr. C. B. Hall, and Prof. Wilson,

Mr itoes read the annual report, of which the following is an abstract - The managers started with the sum of \$3,146, collected by a number of energetic ladies. Then followed special donations, and subsequently great help was got from a bazar, managed by Miss Dick, realizing in all \$1,000. Mis. John Boverly Robinson has also placed at the disposal of the Board a sum of \$800, which had been deposited in the heals of the Civ Correction about the hands of the City Corporation about twelve years ago. This sum, together with the interest upon it, the Burd hope soon to receive from the City Council. The receipts of money from all sources at 27th Feburary amounted to \$4,522. Many denations of meat, clothing, articles of furniture, and other necessaries, were sent in by kind friends from time to time. These donations have contributed largely to the comfort of the inmates, and they have materially lessened the expenditure of memory in maintaining the Home. The expenditure of memory is shown by the Treasurer's report, but it has been found impossible to put a correct money value upon these numerous donations of food, &c., and thus the Managers are, as yet, unable to give the actual annual cost of maintaining the Home, or the average cost of each immate -a point of importance which they wish to know as soon as practicable. There have been 'emiteen patients admitted into the Home. Of these one died, and two left. Of the remaining eleven, (five men and six women), five are suffering from paralysis, two from chronic rheumatism, one from softening of the brain, one from consumption, one from heart disease, one from disease of the hip joint. Visitors one from discuss of the mp joint. Visitors are admitted on Thursday afternoon, between the hours of three and five o'clock, p. m. The leading requirements for admission are:—lst. That the person is suffering from incurable disease (which is testified by report of two of the medical staff). 2nd. That the person has no relatives or friends able to give the means of support (ascertained, so far as practicable, by a Committee of Enquiry). 3rd. That the person is a resident of Toronto (for it was found necessary to restrict admissions to residents of Toronto, because subscriptions were generally given on that understanding). From the beginning it was decided to make the home a purely charitable institution, and therefore no payment is demanded from inmates of their friends. In considering applications for admission, neither nationality or creed are taken into account.

The report was adopted.

The following are the officers for the in-

Chairman—Rev. Alexander Topp, D.D.
Directoresses—Miss Dick, Mrs E. Baldwin, Mrs. A. Morrison.

Secretary-Mrs. Cumberland. Assistant Secretary-Miss Gilmor.

Assistant Secretary—Miss Gilmor.
Treasurer—Miss Ross.
Visiting Physicians—Drs. Richardson,
U. Ogden, Aguew, Temple, Bethane, Small,
Fulton, McFarlane.
Committee of Management—Mesdames
A Cameron, J. Campbell, W. M. Clark,
Clements, Dredge, J. Dick, Grassett, J.
Gillespie, D. Galbraith, W. Higginbotham,
M. Harrison, J. K. Kerr, J. Kerr, J. Kay,
J. Leys, J. Mulholland, A. Manning, D. J.
Macdonnell, Grant Macdonald, J. McMur-Macdonnell, Grant Macdonald, J. McMurrich, J. McNab, T. McGraw, W. W. Odgen W. H. Poole, R. Preston, T. M. Pringle, J. W. H. Poole, R. Preston. T. M. Pringle, J. H. Richardson, C. S. Ross, A. M. Smith, J. G. Scott, J. H. Stevenson, A, Topp, R. Wallace; Misses Browne, Carty, Gordon, Michie, Munroo, Muttlebury, Riddell, Topp, Cabon Baldwin; Revs. A. J. Broughall, W. H. Poole; Messrs. J. Browne, J Gillespie, D. Galbraith, J. Michie, A. Manning, A. T. McCord, C. S. Ross, T. M. Thomson.

Honorary Momber-Mrs. J. Beverly

Ministers and Churches.

THE quarterly communion service was observed on Sunday, 16th inst., in Zion Presbyterian Church, Brantford. In the morning the pastor, Rev. Wm. Cochrane, preached from Nohemiah viii. 10, on the nature and effects of Christian joy. A very large attendance of members was present, and a deep feeling of solomnity pervaded the entire congregation. In the evening Mr. Cochrane preached his thirteenth anniversary sermon, taking for his text the words found in 2nd Corinthians, 12 and 14, "I seek not yours, but you." The apostlo did not seek their wealth, nor applause, nor approval; but he sought their advancement in divine knowledge, the salvation of their souls and their growth in grace. Each of these points was dwelt upon and illustrated at length. At the close, the paster reviewed his thirteen years ministry, referring to the many marked changes that had taken place in the town and congregation during that period. The membership of the church it was stated in 1862 (the year of Mr. Cochrane's induction) was under 150; at the present date it was 510. 156 have united with the church since last May. During these thirteen years, 347 have either died or been dismissed to other congregations in different parts of Canada, while very few of these who signed the call to Mr. Cochrane now remain in Brantford. A large proportion of them have gone to the better church above. The changes indicate the exceedingly fluctuating character of our population, which as Mr. Cochrane remarked, makes our churches so many

as they are beginning to be useful here. Sabbaths Abroad-The United Prosby-No church in town has done more for outside objects than Zon Church. They have maintained for twelve years a mission school in the King's Word, now attended by over eighty scholars and fourteen teachers. For seven years they supported a mission school in the East Ward until the organization of St. Jude's, when they withdrow This, of course, is in addition to the congregational Sabbath school. The staff of teachers at present date numbers nearly forty-five-a most devoted band of men and women. We are sure that all denominations of Christians in town rejoice in the large measure of prosperity that has attended this promiuent congregation and its paster. During these thirteen years Mr. Cochrane has not been without calls to other spheres of labour. New York, Boston (repeatedly), Chicago, Detroit, Newburyport, Mass., and Toronto have all in turn claimed has forvices, but to one and all he has said No. The assertion that monetary considerations determine a minister's reception or rejection of calls, has certainly in this case been falsified .- Brantford Expositor.

AT a meeting of the Missionary Association, in connection with the Presbyterian Congregation of Percy, on the 6th inst., Mr. J. Clazie, who for the past few years has faithfully and gratuitously discharged the duties of Precentor to the congregation, was agreeably surprised by the presentation of a sum of \$17, as a small token of the appreciation in which his services are held. Mr. Clazie replied in suitable terms.

Rev. Dn. Bruns, pastor of Fort Massey Church, has been presented with a handsome pulpit gown by the ladies of his congregation.

Presbytery of Bruce.

This Presbytery held an adjourned meeting at North Bruce, on the 28th ult., for the induction of the Rev. Jno. Scott, late of St. Andrew's Church, London, and for the transaction of ordinary business. There wore eight ministers and three elders in attendance. Rev. D. Fraser, of Saugeen being present, was asked to sit and correspond. Mr. Tolmio presided, Mr. Straith preached, Mr. Fraser addressed the minister, and Mr. Anderson the people. The induction service over, the members of Prosbytery and the strangers were invited into the manse, where they sat down to a well spread table. The members of the congregation were supplied with refreshments in the church. After all had done ample justice to their selves, the Presbytery resumed business in the manso. A unanimous and hearty call from Tara, Allanford, addressed to the Rev. James Cameron, preacher, was sustained, and ordered to be transmitted. The salary promised is \$700 with manse, or its equivalent, should the manse not be required. A circular letter was read from the Presbytery of Guelph, stating their intention to ask the General Assembly at its next meeting, for leave to receive as a minister of thus church, the Rov. D. Smyth, a minister of the late New Connection Methodist Church. The Pres-bytery would recommend caution. Business over, the members of court repaired to ness over, the memoers of court repaired to the church, where a meeting of welcome to Mr. Scott was held. Mr. Tolmie presided. Mr. Scott was presented with an elegantly bound Bible and Psalm Book by the congrogation, with a short address of welcome and good will. Short addresses were then delivered by Messrs. Gourlay, Anderson. Stewart, Frasor, (Saugeen,) Straith, Frasor, (Kincardine,) etc. At the close the promise of the congregation was implemented by the Treasurer paying Mr. Scott his salary six months in advance. Mr. Scott enters on his labors in this interesting field under very cheerful circumstances .- A.G.F.

Presbytery of Montreal.

This Presbytery met at Ottawa on 5th May, 1875, and sustained a call from Chalmers Church, Montreal, to the Rev. Wm. Mitchell, of Millbrook, Ont.; also another call to Rev. Adam McKay, of Cape Breton Island, from Gordon Church, Indian Lands The Presbytery at the same time, received the Rov. H. Sinclair's resignation of the pastorate of the congregation of Lingwick, and took steps for organizing a new congregation at Arundel and De Salaberry, in the county of Argenteuii. On Friday evening after, the Presbytery met in Montreal, and inducted the Rev. C. Baxter into the pastoral charge of Presby-terian Church, Stanley Street.—James Watson, Pres. Clerk.

MR. Moody said in one of his London addresses, "we should have the faith of the little boy who, after asking God to grant a certain request, added, 'You will, Lord; I know You will.

MR. GEORGE MULLER, the founder of the Ashloydown Orphanages, has been preaching at Brighton, and the numbers attending are so large that the Dome, which accommodates 8,000 persons, is to be secured.

THE Presbytory of Edinburgh has petitioned the magistrates of the city to grant no new licenses, and to refuse renewals in all cases where the existence of public houses has proved morally injurious to the locality.

Mex are asking, "Where is there any resting place amidst this deluge of unbelief and false doctrine with which the whole earth is overspread? But why such a ques tion? Is not the ark of God's Word floating high above it, offering a secure, a permanont resting place to every weary and heavy ladon soul that seeks a refuge in it? Is not the ark of God's testimony spread open before you? Keep close to God's own Word. Let us man call himself what he will, more you from the foundation. And amidst all the sacred interpretations marked, makes our enurches so many of that Word, keep to that which a prayer-nurseries for the larger cities, whither our ful, carnest, and dilligent perman of it car-young men go in great numbers so soon rise home to your sonscience."

terian Church.

VIRST PAPER.

Leaving Edinburgh, we passed through the East Lotinans by the North British Ranway. The beautiful landscape of this district possesses that peculiar charm which only tradition and history can impart. On every side are old battlefields and the runs of palaces and castles where kings and courtiers transacted successive chapters of the old national lastery. We caught a glimpse in passing of spots familiar to us in former years, and dear for their historical associations, the battle-field of Pinkie (1547); Carberry Hill, where Queen Mary surren-dered in 1669, Prestonpans, whose Sir John Cope was defeated by Prince Charles Ed ward; Bankton House, the residence of Colonel Gardiner, the Christian soldier, who gallantly tell in a vain effort to retrieve the formuses of that day; the old castle of Direlton, which Cromwell took in 1650; but space fails us to write of Tautallen Castle and the Bass Rock, with their memories of the Old Covenanters, of Dunbar and Innerwick and Cocksbarns-path, with their heroic

We were whirled through the remartie ravine of Pensdean, skirting the Lammer moors, and then through a portion of the Merse, to the town of Berwick upon Tuced, Merse, to the town of Serwick upon Tweed, so famous in the wats between Ligland and Scotland. Here we found our old friend, the Rev Dr John Cairns, preparing to leave for Edinburgh to take charge of his class in the Theological Seminary of the United Presbyterian Church. Dr. Cairns is well known on this side of the Atlantic, as well as in France and Germany, as one of the foremost of the Scottish scholars and theologians. He is a man of superior tal onts, of the highest coholarship, and of the most devoted picty. Nowhere did we see more evidences of the work of the Haly Spirit than in councetion with Dr. Cairus labours in Berwick and its violity. We had not the pleasure of hearing him preach, out from Berwick, as the contro of a district where the United Presbyterian Church has taken a powerful hold, and as the home of its foremost preacher and theologian, we purpose directing the direction of our read ers to the state of this important branch of the Scottish Church.

The Church formerly known as "the Secession " took its rise in 1788. The Rev. Ebenezer Erskine, of Stirling, was one of the leaders of the popular party of the Church of Scotland at that time. From various causes not necessary to be here detailed, the chief among them relating to the enforcement of the Act of Patronage, and to the toleration of unsound doctrine, he was driven to renounce the authority of the Church of Scotland, and, with three other ministers, to set up a distinct church, under the name of "the Secession." The numof Seceeders rapidly increased, and their early ministers were learned, carnest, and devoted men, whose pulpits were the watchtowers of sound and Scriptural teaching in a time when the Scottish Establishment was sunk in prevailing error and indifference. In fifteen years after the origin of "the Secession," there was a division in this church growing out of the question as to the lawfulness of taking an eath, intro duced by the government of that day, known as the "burgess oath," but under its two rival forms, the movement continued to make rapid progress, and while in these churches there was not a little that savored of narrowness and intolerance, there was also a fearless courage and a robust piety that has left its broad mark upon the Presbyterian history and literature both of Scotland and of this country. It is interesting, also, to note that one of the Secession founders, and the first of her theological professors, Mr. Fisher, had studied in Holland, and hence the theology of the Secession was largely influenced by the old federal theology of the Dutch Church. In 1820, the two Synods were united and the Church was afterward known as the United Seces sion Church.

A second secession had taken place in 1752, growing out of Mr. Gillespie's opposition to a very arbitrary enforcement of the Patronage Law. Mr. Gillespie was deposed by the General Assembly, and he and his friends founded a church which they called "the Relief," mainly on the ground of the freedom of the Church from State control. Phis Church continued to increase in num bers and in influence till the 18th of May, 1847, when the two churches ("Secession" and "Relief" adopted a Basis of Union, and formed the United Presbyterian Church.

Twenty years ago the United Presbyterian Church numbered among its ministers many mon ominent both as scholars and as preachers. Among its old ministers were Dr. Hugh Hough of Glasgow, Dr. Robert Balmer of Berwick, and especially Dr. John Brown, whose attainments as a scholar and divine were equally eminent with his powers as a preacher, and who is familiar to our readers not only by his valuable con tributions to Exegetical Theology, but also by the delightful sketch of his character and appearance from the pen of his gifted l namesake, the author of " Rab and His Friends.'

These have all passed away. The only men of the younger generation who are known among us as having added to the sterling authorship of the Scottish Church, are Dr. Endie and Dr. John Cairns; but there are many old men in that Church, whose names are household words in Scotland, such as Dr. Robertson of Newington Church, Eduburgh, and the Rev. Henry Renton of Kelso. We had the opportunity of hearing some six or seven of the younger ministers of this Church, and we venture with some hesitation to notice that in their modes of presenting truth, and in their power as preachers, they differ greatly from the older generation of Scottish ministers. It is almost the universal custom among the younger ministers of this Church to read their sermons, and the worst of it is, that they read them very budly. There is in their reading a drawl that sounds like an affectation of the peculiar tone is which many English ministers read, accompanied by a very broad Scottish accent, which produces an effect that is anything but pleasant. Then the sermons themselves are often slovenly in the style, and loose and pointless in the thinking. It is a possible thing to compare extemporaneously, that

is, to write with such a fatal facility that the sermon so writt a cannot properly be said to be studied; whereas, on the other hand, as recontly explained by our own Dr. Storis, and eminently exemplified in h'a own sermons, a discourse may be preached without oven a note in writing, and yet the full bent of the mind may be thrown into the proparation, and in this way the into the proparation, and in this way and sermon may be made to control the most important Scriptural fruths in the most exquisite language, and illustrated by the most classic imagery. Of course we only heard a few of the younger ministers of the United Presbyterian Courch, and one opinions formed on this compositively limited field of observation must be taken with allowance; but so far as that observation went, we found that in the churches of the Establishment, with numbers who gave them-selves to the preaching of the Word, and whose sermons were preached without notes, the seats were all filled on the Sabboth, while in many of the churches of the United Presbyterian Church the congrega-tions were small and listless, and that for this very good reason, that the sermons were not interesting enough to gain and keep the attention of the people. There can be no doubt that the pulpis of this country and of Britain act and react upon each other—but reading sermons in the United States and in Scotland are two very different things—first, because the genus of of Scotlish preaching, its instory and traditions, are all against reading sermons; and secondly, because the Scottish ministers, as a rule, are not good readers. Even here we cannot but believe that were the example of Dr. Storrs and others-we mention Dr. Storrs in particular because he has recently called special attention to the subject in his lecture to the students of the Union Theological Seminary—were their example followed, there would be a decided advance in the popular power of the American pulpit. Such preaching can no longer be confounded with the extemporaneous harangues of men who boast that it is an easy thing to get up a sermon; it stands associated with solid learning, elegant accomplishments, and prayerful, painstaking preparation.—
Rev. David Ing. s, L.L.D., in N. Y. Christian Intelligencer.

Congregational Singing.

I. A congregation needs to be led, directed, just as much as an orchestra, or an army, or any other body of people who try to do anything together. To lead congregational singing, a single voice, if distinct and firm, will answer well, though several voices ore better, and a good choir is best-Yet such a choir, when the singing is congregational, must be content to lead the congregation, and its manner of singing must be adapted to this end. Whether the lead be by one or more voices, the object is to furnish a musical guide to the people. The singing should therefore be plain, omitting anything like artistic embellishments. As there is a very general tendency on the part of congregations to drag behind in singing, the leader will commonly find it necessary to struggle against this fault, and by striking each tone promptly and firmly, to urge them onward.

II. It is absolutely necessary to success that proper tunes should be used. They must be (1) such as congregations can sing. All who can sing at all—and this includes alm st everybody-must have an opportunut to unite in the people's song. This is the charm of congregational singing—that all the people, not a part of them, are sing-ers. It is obvious that the tunes must be very easy, simple, and natural in molody and rhythm. No matter how good a tane may be, how excellent and attractive, if it be not easy, so that the people can sing it, it will not do, and will prevent success in congregational singing. (2) The tunes must also be such as the people will sing; such as they will delight in. They must be popular, pleasing, good; such as will interest at first, and continue to interest, not wearing out with a few times using. It is useless to attempt to got a congregation to sing flat, dull tunes with the heart and the moderate and in a way if they he induced to understanding, even if they be induced to

inderstanding, even it they be induced to lift up the voice.

1.1. There must be proper adaptation of tunes to the words. The importance of this is scarcely appreciated at all. Words are often sung to tunes with scarcely any consideration, as they happen to "hit or misa". If the metre is right, it matters not miss. If the metre is right, it matters not miss." If the metre is right, it matters not for anything else. Now, often successful singing depends greatly upen its being sung to the right music. We know how much there is in elecution; how the same poetry may sound tame and senseless from the lips of one reader, and full of fire and beauty when more eloquently read. There is the same difference between words sung to appropriate music. It must be very evidentto all that we are theoretically right, though practically we believe there is little atten-tion paid to the matter. The tune often spoils the words, and the words spoil the tune. Few realize the importance of this proper adaptation of music to words. Some of our most popular tunes owe much of their popularity, we are confident, to a union at first with appropriate words, of which they were mutually the poculiarly appropriate

IV. The tunes must be properly sung. Especially the time must be right. We have heard some of the choicest tunes sung so much too slow, and so listlessly, that their whole spirit and beauty were lost. This singing too slow is generally a fault, though it is quite possible to err in the

other extreme.

V. It is a very great help to congregational singing if a book is used which presonts the tune as well as the words, and both on the same page. There is scarcely a congregation in which there are not a a congregation in which there are not a considerable number who can read music a little. By having the notes before them they are enabled to sing with confidence, and, scattered through the congregation as they are, they serve as very important aids to those who can sing only by ear.—Landers Weekly, Review. Weekly Review.

THE Free Presbytery of Edinburgh has adopted a report denouncing theatrical amusements as most journess and has resolved to imme an address to the congregations, warning these agrainst the quid of

The Stay Unseen.

O. Poly Sather, Extend me read Smoon Thine num Thon blist on hem. Role on, thronshout lifely caying scene, By fifth to cling to flace.

Blest with the follow-hip divine, Take with t They wilt, I if not c ceptue, L'en us the base ches re the vine, My coul wente thus to Theo.

Elle from her home, followed, opine-sed, Rorosho has found a place of rest; An exflostill, yet not unblest, With she can cling to Thee.

Off when I seem to frend alone some barren waste with thorne o'ergrown, Thy voice of love, in gentlest tone, Whispers, "Still cling to Me."

Though faith and hope may long be tried, I ask not, need not, wight beside; How safe, how calm, how satisfied, The souls that ching to Thee!

Blect is my let, whate'r befall; What can disturb me, who appall, While a cuy strength, my reck, my all, Father, felim; to Thee. —Chadelle Elliott

Assyrian Libraries.

Recent Assyrian discoveries seems to confirm the old saying that there is nothing new under the sun. Four thousand years ago the Babylonians possessed libraries and librarians, catalogues and book-shelves, though the greater part of their books were written on clay instead of paper. Papyrus was occasionally used; but generally the Babylonian book was an oblong piece of clay which was stamped on both sides with a metal stylus, and then hardened in the fire. So minute are the characters engraved on it, that it is difficult to imagine how they could have been impressed without a magnifying glass; and as a crystal lens was actually found by Mr. Layard on the site of Nineveh, it would seem that magnifying glasses were known at an early date. Specimens of these clay tablets—"lateres coctiles," as Pliny calls them—may be seen in the British Museum. Every great city of Babylonia and Assyria had, at least, one library, which was stowed away in a chainber of the king's palace, and placed at the public service. We gain some idea of the xtent to which education was spread from the frequently recurring statement that the libraries were formed for the use of "the people." The oldest libraries were those of Babylonia, the mother country of the civilization of Western Asia. Those of Assyria were established in imitation of the earlier ones of Chaldea; and the books with which they were stocked were mostly copies or later editions of Babylonian works. Assyria was originally a dependency of the southern empire; its rise was coeval with the decline of Babylonia, and its civilization was derived from the latter country The primitive population of Babyionia spoke an agglutinative language, allied to the idious of the modern Finns or Tartars. It was they who invented the cuneiform or arrow-head system of writing, and founded the great cities of Chaldea. Their literature was very extensive, and required libraries in which to be preserved. At a date anterior to 2000 B.C., they were conquered by Semites from the west, who appropriated their culture, and gradually succeeded in extirpating their language. This language is termed Accadian, and it became to the Samites of Exhaustic and Accadian. the Semites of Babylodia and Assyria what the Latin language was to the scholars of medieval Europe. Their science and liter-ature were locked up in this dead tongue; and even in practical life a knowledge of at was needed when legal precedents or ancient leases and contracts were in question. Down to the last days of the Assyrian and Babylouian empires every educated man had to be acquainted with this extinct language. For this purpose, grammars, dictionaries, and phrase books of Accadian and Semetic Assyrian were compiled; and works written in Accadian were provided with an Assyrian translation, which was sometimes in a par-

allel column, and sometimes interlinear. Babylonia has not yet been excavated; and our knowledge of these libraries is accerdingly confined to the contents of the libraries of Sernacherib and his grandson, Assurbani-pal, or Sardanapalus, the larger part of which has been brought from Nine veh to the British Museum. Most of the works in the museum are inter editions of older Babylonian texts; very often there are several editions of the series text, and where the original had become illegible, the copyist wrote, "lacuna," or "recent la-cuna." When a work was translated from Accadian, the Accadian text was almost invariably given; and to these translations, together with the grammars, dictionaries. and phrase books already elluded to, modern scholars owe the recovery of the long-lost language of accad. Among the most curious of these works is a long one, in seventy tablets or books, on astronomy and astrol-ogy, which was drawn up for a Babylonian monarch who reigned about 2000 B.c. The catalogue of this work mentions separate treatises on the Polo star, on comets, on the movements of Venus, etc., and at the end tells the reader to write down the number of the table he wishes to consult, and the librarian will thereupon hand it to him. Even at this remote epoch, therefore, the modern system of registering books was in "se; indeed, every tablet hed its press mark. Besides the astrological tablets there is a long work on omens, with formule for averting witcheraft or practicing sorcery, which soems to be extremely aneient, as well as a large collection of hymne to the gods, which formed the ritual of the Accadians. Many of the passages in these hymns reminds us of the Hebrew palms. Closely connected with the hyans are old legends and opics, which are thrown into a poetical form. One of these epics cares from Erech, and consisted of twelve books, each answering to a sign of the Zodiac, and relating to the advertures of a solar hero. The books were originally independent lays, and the eleventh is the story of the Deluge, which bears a romarkable re-semblance to the account in Genesis. Another group of logonds contains one which describes very ully the building of the tower of Babel; white a third group pre-sents us with a history of the Creation and of the Fall of Man similar to that of the

Bible. More détails, however, are furnished than can be found in the Mosais narrative, and an account is also given of a war of the cell spirits against the gods. A very interesting legend describes the descent of the goddes. Istar into Hades, and another tells how the seven wicked spirits fought against the mann.

against the moon.
But all this is but a small portion of the syrian and Babylonian literature new in the British Museum. There are works on agriculture, collections of ancient proverbs tables of laws and precedents, contincts and leases, public disputches and private corres-pondence, prayers and beast fables, didate treatises and hints on government, tables of cube roots and other mathematical fornulls, list of animals and stones, of countries and towns, of gods and temples, of foreign products and classes of persons, and, above all, annals and other historical documents. One of the latter is a catalogue of the kings and dynasties of Babylonia, another an account of the relations between Assyrie and its northern neighbor from the earliest times, while the remaining texts describe historical incidents of the reigns of former monarchs. None are so important, however, as the lists of the Assyrian eponymes, that is, officers after whom each year was named. These lists are, of course, of purely Assyrian origin, and they have enabled scholars to restore the chronology of Assyria (and thereby of Judea also) with absolute precision, from the tenth century

The librarians were called "the men of the written tablets." The first librarian of whom we know was a pertain Mul-Anna, the son of Gandhu. His signet cylinder is now in Europe, and we learn from it that he presided over the library of an early Accadian king of Ur. Ur is the city mentioned in Genesis as the birthplace of Abraham, and the signet must be assigned to a very ancient date—more than 4000 years ago. Such is the antiquity of the office of librarian, and of the respect paid to books.—London Bookseller.

Missionaries in Japan.

Professor William E. Griffis, who has resided for many years in Japan, and is theroughly familiar with the country, thus writes in the *Christian at Work*, of the present Christian missionatics in that country:

There are now in Japan the representatives of no less than fourteen proselyting Christian societies, numbering over one hundred missionaries, all told. They are the Mission Apostolique of Paris (Roman Catholic, but not Josuit), the Greek Church of Russia, the Reformed Church of America, the Presbyterian Church of the United States, American Episcopal, American Baptist, American Congregational, American Methodist, Canadian Wesleyan, Society for the Propagation of the Gespel and Church Missionary Society of England, Free Church of Scotland, Woman's Union Missionary Society of the United States, besides Woman's Foreign Mussionary Societies of the Reformed, Presbyterian, Congregational, and perhaps of two other American denominations. Of these, Yokohama contains nearly one-half. Tokio, Koke, and Ozaka pearly another half. A few are in Nagasaki, and one or two in Hakodate. Niigata is not vet occupied by Protestant missionaries, though why we cannot an-

The results of missionary labor may be thus summarized. There are several Catholic, two Russo-Greek, and at least seven Protestant Churches in Japan. In Tokio there are of the latter, two, in Yokohama three, in Kobe one, in Ozaka one. are Union, Presbyterian, Baptist, the latter creeted and ministered to by the Rev. J. Goble. The membership in these churches amounts to Letween two and three hundred. There are probably as many as twenty Sunday-schools now organized these the Gospel and hymns are read and sung in Japanese. The translation of the Scriptures is now proceeding under the direction of a board of translators, representing soveral, and practically all the Protestant denominations. Among there are the Rev. David Greene, Congregational; Pev. S. McClay, D.D., Methodist; Rev. Nathan Brown, D.D., Baptist; Rev. David Thompson, Presbyterian, and others. We should have mentioned, when speaking of the pioneers, that the Rev. Dr. Bettelheim, who lived for years the only foreigner on the Lien Kin (Loo Choo) Islands, translated the Gospels into Japanese. These having been printed in Vienna, are now in circulation. together with the Scripture issued by the Union Committee. The Gospel of John, in Romanized Japanese, printed by the American Bible Society, has been issued and circulated to test the popularity and practicability of Romanizing the entire version of the Bible. Dr. Hepburn also usued, over ten years ago, a tract containing the Ten Commandments, Lord's Prayer, and Apostics Creed, in the Vernacular. It has had a great circulation and influence. Other translations of minor works have been made

in Tokio and other places.

As most of the missionaries now in the field are now, only a few of them can preach fluently in Japanese. Among these are the Rev. Messrs, James Ballagh, David Thompson, Christopher Carruthers, David Greeno, Honry Stout, J. Goble, Bishop Williams, the Rev. Messrs. Davis, Gulick, Loomis, and others whose names we have no desire to omit.

CHRISTIANS AT WORK.

Even the most cursory glance at Christian mission work in Japan would not be complete were we to omit to mention such agencies as those of medical missionaries and Christian women and laymen. Of the former, Dr. Hepburn at Yokohama, Dr. Faulls in Tokio, Dr. Berry in Ozaka, Dr. MacDonald at Shidzwoka, and others whose names we cannot recall, are nobly occupied, and we trust the time will come when every mission will be supplied with Christian physicians, and dispensaries in which the Gospel is preched.

Of the American Mission Home, in Yokohama, in which Mrs. Prnyn, Mrs. Benton, Miss Croshy, Mrs. Pearson, and Miss Guthric labor, we have no stock of words to express our praise. It is a standing triumph of American house keeping, vigor, and discipline, an American home, and the centre of multifarious Christian labor. Twenty children and girls live in it as their home. A flourishing day-school,

preaching services and Rible class in the school-house, and payer-meetings for Canistron people in Yokohama—for sailors from the ships and for Japanese, in both the Enclish and Japanese lenguage—make it a busy place. In it are organized plane for outside work. Only by rigid system, unflagging industry, a good stock of physicians and intellectual strength, and help from a power higher than human, can the vast and varied daily and hourly duties of all kinds be accomplished; but accomplished they are. In Tokio, Miss Youngman and Miss Carruthers in Ozaka, Miss Dudly and Miss Gould; in Kobe, Miss Talcott; in Yokohama, Mrs. Loomis, Mrs. Miller, Miss Whitbeck, and in other places, ladies whose names we have not space to mention, are doing an equally good work. If one thing seems settled it is the ability and therough adaption of women to do Christian work in heathen lands.

Finelly, in our review we must not forget the Christian laymen. All the good work is not done by missionaries, though they deserve most honor. Some of the Bible clars and Sunday-school teachers and general Christian workers are known and honored at home, and the names we mention are familiar to many of the readers of The Christian at Work. Among these are Dr. St. George Elliott, of Yokohama; Prof. Edward Warren Clark, and Dr. D. B. McCartee, in Tokio; Caj t. Janes, of Kumamoto; Prof. M. N. Wyckoff, of Niigata, and others.

The Successor of Livingstone.

Livingstone is dead, but his spirit still lives, and will raise up others to follow his heroic example. Already one of his countrymen, Liout. Cameion, has taken up the work of exploration where he laid it down. He has penetrated to Ujiji, the point where Stanley found Livingstone, and from there planned now explorations.

Having first sent home Livingstone's rough maps and two notebooks left at Ujiji, the coatral rendezvous at the north-east of Tangauvika. Cameron fixed the position and levels of that place, and then spent two months in exploring the lake itself. It was not till he got to the western side, that, on the 28rd of May last, he discovered the great outlet, which may turn out to be the source of the Congo, at a point twenty-five miles south of Kasenge Islands. That is the river Lukuga, which, like all streams issuing from lakes, flows out with a gontle current for four or five miles, when again, as in the Amazon Valley, it is partially cloked up by grass and rushes. The chief there, who is both friendly and intelligent, dechares that the Lukuga flows west into the Lualaba, which is called Ugarowma by the Arabs boyond Nyangwe, the furthest western point reached by Livingstone. One of these Arabs had been down the river fifty-five matches, or say 550 miles, reaching a place where white prerchants traded in palm-oil and ivory. The traders from the east coast often ponetrate farther west. These people used the word Congo also, which is not Portugese, but indigenous, being the name of a country of which it forms a boundary, while the other native name, Zaire, means any large running water. Convinced that he was at last on the right track, Cameron hastened back to Ujiji to make extensive preparations for that detailed expedition westward on which he entered on the 20th May last. Instead of following the Lukuga into the Luataba and supposed Congo in canoes, he is believed to have struck across the Manynema country to Livingstone's point at Nyangwe, whence he is now probably descending the great

river to the Atlantic.

What the result will be it is impossible to determine, but those who are best acquainted with the geography of the continent, and the resolute and determined spirit of the man, believe that if his life is spared, he will ere long be heard from on the western coast. It is gratifying to know that he hates the horrible slave trade as much as Livingstone himself. He says:

"The slaves are wanted as porters, and the losses by death or desertion are enormous, and therefore the domand is great. The slave trade is depopulating large tracts, and the wretched fugitives are driven to sell each other as a means of subsistence. At present two goats are the price of a boy or girl of from fifteen to twenty. The Wanyamwezi prey on the tribes who have no muskets, and every wretch who can steal or buy a slave must do so. The escaped slaves are another scourge, for they band themselves together and live entirely by plunder. The number of resident Arabs the interior is much larger than it used to be, and they all have slaves. The worst feature is that the greater number of these slaves have no employment, except when on a journey, and are not fed by their mas-ters, so that they have to live by robbery. In going round the lake I was constantly shown places where villages had been, and the inhabitants had been carried off slaves. There is a great internal slave trade, and demand for slaves, which our cruisers can never touch."

Dr. Livingstone was a missionary to the last. He did not abandon Christianity any more than humanity, when he laboured to explore the sources of the Nile. Scientific exploration and discovery were to him but the casting up of a highway for missionary work. To the very last his aspirations are those of the Christian missionary.

"The spirit of missions," we find him writing on the 8th of November, "is the spirit of our Master; the genius of His religion.' in a passage which comes in at the end of an unusually long geographical entry. "Oh, how I long to be permitted by the Over Power to finish in work!" he wrote, lmost illegibly, a fortnight before he passed away. His own country is taking up that work. The Established and the Free Churchea are each organizing a mission after his own heart, on or near the shoras of his favorite Lake Nyassa, to the people whom he more than once visited, and deeply loved.

ed, and deeply loved.

Surely his works "do follow him," and his Christian countrymen, as they recall his tremory, and admire his heroic achievements, will feel their special obligations to promote the objects he so warmly cherished.

THE Bible is now printed in no fewer than two hundred and sen languages. In 1874 it was printed in only fifty. BRITISH AND FOREIGN NEWS.

FACHER BY GINTHE calls his church at Gonova "Christian Catholic!"

The Duchess of Edinburgh can converse with every foreign minister at the English Court, but the Turkish, in his own language.

The winter in Scotland has been very sevene. Look Fyno has been completely frozen over, an occurrence that has varely happened before, and not for the past forty years.

The University of Edinburgh has conforted the degree of Doctor of Divinity upon Roy, A. Moody Stuart, M.A., of Free St. Luke's Edinburgh, Moderator designate of the Free Church General Assurbly. The citizens of Glasgow, Scotland, are

raising funds for the erection of a monument to Livingstone. The subscriptions are limited to \$25 each, and are coming in freely.

CARDINAL CULLEN has proposed to his

flock that they should pray for the conversion of Mr. Gladstone, saying that "he is a great and good statesman erring."

In India a native widow, of the highest

Hindoo caste in Bombay, was recently married, over 500 friends being present at the ceremony, including a number of orthodox Brahmins. The groom was a leading member of the Prathana Somaj.

A snort time age a Ritualistic clergyman was known to say that the Ritualists dreaded the Free Church of England, but if ever their bishops received consceration

through Bishop Cummins, they would dread it still more.

An irreverent somebody has called the present House of Commons the "Bung Parliament," a nickname, the appropriate ness of which is seen by the fact that among the brewers who are members, are

two Allsopps, two Basses, a Guinness, a Watney, a Bulton, and a Hanbury.

The Marquis of Ripon, "pervert," was one of the canopy-bearers in a recent Roman Catholic procession at the Oratory Church, Brompton, and the C. art Circular made a note of it. "The Marquis," we learn, "joined with the congregation in adoring the blessed sacrament."

THE Bishop of Litchfield, speaking recently at a meeting of churchmen in Wolverhampton, deplored that after consecrations of churches there should be expensive dinners at which champagne at eight shillings a bottle was drank. Drinking after the consecration of burial grounds was even-worse.

REUTER sends the following from Madrid:

—"According to statistics from Prote tant sources, 30,000 Spaniards have been converted to Protestantism since the Revolution of 1868. The Protestant chapels in Madrid and the principal towns of Spain continue open for public worship."

The New York Scotsman says concerning the Island of Islay, Argyloshire, Scotland: "Islay is more than the Island of Islay. Islay people are to be found in all quarters of the globe. In Canada they have largely multiplied, so much so that probably they could not find a standing-place in the native island."

Mr. GLADSTONE has put a new word into the language of polemics, and, as we think, fixed it there. The word is "Vaticanism," and its meaning one not hard to find. It means the last phase of Romanism. It is old Romanism plus the dogma announced by the latest Council, that the Pope, as the vicar of Christ, is infallible.

The London Punch had a cartoon lately, representing Archbishop Manning looking into a fire, and social therein the Papal Tiara. His dreams, both by day and might, may take that shape sometimes, but I think their fulfilment very improbable, as Italian cardinals are the great majority of the "Sacred College," and they are not the men to put candidates of another nationality first, when so many of their own are in the purple to select from.

Some time ago Spurgeon was immersing an enormous man who had once been a Methodist local preacher. It was made a more difficult process by the man's interference with Mr. Spurgeon's attempts to put him under the water. Spurgeon looked up at the audience in his mirthful way and said, "You see, brothren, that this brother was brought up an Arminian, and he cannot cure himself of the habit of trying to help."

The Town Council of Perth, Scotland, while recoulty furnishing the sessions of the Presbyterian churches with supplies for the bread and wine used by them in the observance of the Lord's Supper, refused, by a vote of sixteen to four, to provide sherry and brandy for the vestry, it being well argued that mainsters and elders should not indulge in intoxicating drinks while discharging those sacred an selemin duties.

The following overture has been adopted by the Lance Presbytery for transmission to the General Assembly:—"That they enact and ordain that it shall be competent for the Presbyteries of the Church, with the approval of a standing committee of the General Assembly, to admit ordained ministers of other churches, who shall declare their agreement in doctrine, discipline, and worship with the Church of Scotland, to the full status of ministers thereof."

It has just been discovered that the livings of ministers in the Church of Scotland amount to nearly one hundred thousand more than they were supposed to yield. The average value of the livings amount to more than in the English Establishment, summing up nearly three hundred and forty pounds a year. There are few very rich livings, but the inequalities are not so great as in the English Church. The richest living is the Baromy Church, Lanarkshire. The stipend is £1,102.

It is reported from Russia that 250,000 United Greek Catholics of Poland intend to join the Orthodox Russian Church. Their priests have presented a statement to the Government explaining that the change of faith arises from the impossibility of their accepting the dogma of Papal Infallibility. It is also stated that in answer to repeated petitions from Polish and Lithuanian Roman Catholic priests for permission to marry, the Government contemplates such afterations of the laws as will enable the petitioners to do as they please about the matter.

Scientific and Useful.

EVERGREENS.

The whole growth of evergreens for the year takes place in about fifted to twenty days, last of Amil and first of May or June, in the North, recording to locality, a.s. If they are transplanted just as the new growth connactes, the tree is the most vigorous, and, of comes, will be or transplanting best. I have seen small Norway spruces and balsams make eight or ten inches growth the same seerson, when more at the right time; while these moved only a few days too late or too early spont about a year in dying, but generally succeeded in discouraging their owners in trying to "raise overgreens."—Tribune,

A HOUSE-PURNISHING HINT.

Dr. Clarke of Boston has called the attention of his patients to the the danger of breathing the air of chambers poisoned by arsenic. One banker has discovered that many of his handsomest papers, not the green alone, are fully charged with arsenic. The power of the poison increases with years. A varnish may neutralize it for a time, but the only escape is to replace the peritous beauty by less brilliant colours, which have been subjected to chemical test. Even paper borders are not to be trusted in sleeping. rooms, if fully charged with this fatal substance.

A SIMPLE PLAN OF VENTILATION.

The following simple method for ventilating ordinary sleeping and dwelling-rooms is recommended by Mr. Hinton in his "Physiology of Practical Use:" "A piece of wood, three inches high and exactly as long as the breadth of the window, is to be prepared. Let the sash be now raised, the slip of wood placed on the sill, and the sash drawn closely upon it. If the slip has been well fitted, there will be no draft in consequence of this displacement of the sash at its lower part; but the top of the lower sash will overlap the bottom of the upper one, and between the two bars perpendicular currents of air, notafelt as draft, will enter and leave the room.'

INCAUTIOUS USE OF MEDICINES.

An English physician has called attention to the incautious use of a homeopathic medicine known under various names, but which is a saturated solution of camphor in spirit. The solution is said to be in very general use as a domestic remedy for cold and other trifling ailments, and in poisonous potency is quite equal to the prussic acid of the pharmacopoia, and more than four times as powerful as any equal quantity of ladanum. Yet it is sold in large bottles, and not even labelled as poison. In some cases there is not even so much as a direction as to the dose. From fifteen to twenty five drops, and in some instances as much as a tenspoonful, have been taken. The results have been in addition to the local symptoms of irritation of the threat and stomach, violent opileptic convulsions and apoplectic stuper, followed in the case of one previously healthy young lady by one-sided palsy, which continued for several weeks. If a which continued for several weeks. If a large portion of the poison had not been speedily ejected by vomiting, it is probable that death would have resulted in more than one instance.

PLANT MORE TREES.

Often before we have urged our readen to plant more trees. There is no portion of the farm more valuable than that which the orchard covers, that is, if the trees have been well selected and carefully trimmed and cultivated. At this time of the year the worthless varieties that cumber the ground to no profit should be dug up and replaced by some of the many valuable kinds that are to be found in every well stocked nursery. If the farm descends to the children there is no more sure and valuable legacy you can leave them than a well selected orchard of thrifty fruit tress. It is better than money in the bank, stock or bonds. If the farm is to be sold there is nothing like a first-class orchard to enhance its value. Trees cost but little; they can be planted at a time when scarcely any other out-door work can be done to advantage; they beautify the homestead and their fruit is healthful and delicious. Plant them, adorn the front yard with evergreens, and maple, chestnut, the mountain ash, wainut, eim, and many other beau varieties of forest shade trees. Do not fail to add an acre or two to the orchard. There are many choice kinds of apples, pears and plums that are not yet growing there, and you perhaps, have often regretted that you have not set them out long ago. Set them out this spring, and years to come, if you live, you will thank us and yourselves that you did so, and your children will bless you for the good deed.

NEW POISONOUS SNAKE.

A wonderful poisonous snake has just found a home in the London Zoological Gardens. This is a snake eating snake, hence called ophiophagus. Br. Fayror has ably described this creature. We learn from him that this most formidable of poisonous snakes, is found, but not commonly, in India, the Andaman and Philippine Islands, etc. It is the largest and most formidable of known venemous snakes. Shortly after his arrival he was fed by the keeper, who put an ordinary English snake by the voured the English snake by botting him head first. In general appearance this new snake is very like a common cobrace of the common of cloth. The head is somewhat almond-shaped, exceedingly lizard-like, not that and triangular like that of the rattlesnake. When sitting up with his hood expanded, the snake is continually jerking his head in s. restless manner, reminding us of the quick, darting action of the common green lizard; the eye is exceeding clear and bright. When disturbed he hisses loudly, and shows his temper by extruding his long, black, tongue, which he vibrates with marvelous celerity. The lower part of the glass of the case now inhabited by this snake has been painted white, in order that his naturally hasty temper shall be disturbed as little possible by the morning cells of visitors.

THE LIBERAL, TORONTO.

A TRIAL SUBSCRIPTION !

A TRIAL SUBSCRIPTION!

The money spent in bringing good newspapers into a house is the best spent noney of the year. Besides taking your denominational paper, and paying for it like a man, or a woman, as the case may be, you need one of the great secular papers of the country. But it is important to encourage only papers with a good, healthy, moral tone, otherwise he beneficial intuence of the religious paper may be neutralized or destroyed. The Woolly Liberal and Western Advertiser, which already enjoy a circulation of 16,000 copies, takes a firm stand in favor of Order, Education, Prohibition, and Evangelia of Order, Education, Prohibition, and Evangelia of Christianity. It is, besides, a first-class paper in cervy respect—its financial and other educational column, temperance notes, and spectally edited department of "Farin, Garden, and Home," being any one of thom worth more than the subscription. We have A SPECIAL OFFER

The regular rate of subscription is \$150 per annum; but to show the public an opportunity "to try before they buy," we will send The Winker Line Rat. AND WE-THEN ADVENTIZE to any address for thee months (ce paying postage) for treaty-sive cents, which, of college, is less than the cost of the white paper. Thy IT. It won't break you.

Address all letters samply

THE LIBERAL,

Special Patices.

ELECTRICITY! THOMAS' EXCELSION EC-LECTRIC OIL !- WORTH TEN TIMES ITS WEIGHT IN GOLD .- Pain cannot stay where it is used. It is the cheapest medicine over made. One dose cures common sore throat. One bottle has cured bronchitis. fifty cont's worth has cured an old standing cough. It positively cures catarrh, asthma, and croup. Fifty cents' worth has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Ontario, writes, "Send me 6 doz. Dr. Thomas' Eclectric Oil, have sold all I had from you and want more now; its cures are truly wonderful." Wm. Maguire, of Franklin, writes, "I have sold all the agent left, it acts like a charm-it was slow agent left, to acts the solution of the takes splendidly now." H. Cole, of Iona, writes, "Please forward 6 doz. Thomas' Eclectric Oil, 1 am nearly out, nothing equals it. It is highly re-commended by those who have used it. J. Bedford, Thamesville, writes—"Send at once a further supply of Eclectric Oil, I have only I bottle left. I never saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Send me some more Eelectric Oil.

I have sold entirely out. Nothing takes like it." Miller & Reed, Ulverton. P. Q., writes—"The Eelectric Oil is gotting a great reputation here, and is daily called for. Send us a further supply without delay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eclectric Oil. We find it to take well." Sold by all medicine dealers. Price 25

S. N. THOMAS, Pholps, N. 1. And NORTHROP & LYMAN, Toronto, Ont., Sole Agents for the Dominion. Nore-Eclectric-Selected and Elec-

J. BRUCE & CO.

Artists and Photographers,

118 KING STREET WEST, TORONTO-(Opposite Rossin House.)

Operating done by Mr BRUCE, so well known as Chief Operator and Manager at Notman's for the past six years.

PORTRAITS IN EVERY STYLE-THE FINEST IN THE DOMINION.

Satisfaction guaranteed at moderate prices. Discount allowed to Clergymen and Students.

NEARLY READY.

Variations of Popery.

THE

By REV. SAMUEL EDGAR, D.D.

Dedicated, by permission, to the

ARCHBISHOP OF ARMAGH.

With an introduction and additions by REV. J. GARDNER ROBB. B.A., Toronto.

One large octavo volume. Over 600 Pages. Price \$3.50.

AGENTS WANTED

In every Township in CANADA.

TERMS VERY LIBERAL.

Send stamp for particulars to

MACLEAR & CO.,

12 Malinda Street, Tohonto.

Publishers.

DR. C. M'LANE'S. CELEBRATED

LIVER PILLS,

FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHL.

Symptoms of a Diseased Liver.

AIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left sile; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is som times misiaken for a rheumatism in the orm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy easation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of har ing left undone something which ought to have been done. A slight, dry cough sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and ilthough he is satisfied that exercise would he beneficial to him, yet he can scarcely ammon up fortitude enough to try 11. In fact, he distrusts every remedy. Sevaral of the above symptoms attend the sease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Liver to have been extensively deranged.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES of Ague and Fever, when taken with Quinine, are productive of the most happy re ults. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A PAIR TRIAL.

Address all orders to

FLEMING BROS., PITTSBURGH, PA.

P S Dealers and Physicians ordering from others than Heming Bros, will do well to write their orders distinctly, and take none but Dr. C. M. Lane's, prepared by Planing Bros, Puttaingh, Pa. To those wishing to give them a trial we will furward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vai of Vermilinge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra S. Id by all respectable Druggists and Country Store-keepers generally.

Dr. C. M'Lane's Vermifuge Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and HOOROUS MEN and WOMEN, give them a few doses of

M'LANE'S VERMIFUGE.

TO EXPEL THE WORMS. EF BEWARE OF IMITATIONS.

PARESBYTERIAN

Year Book & Almanac

And to be continued Yearly.

Edited by REV. JAMES CAMERON, CHATSWORTH, ONT. NOW READY.

NOW READY.

The YEAR BOOK is intended to be a handy beek of reference on all important matters connected with the Prosbytorian Churches of British North America, a means further of spreading information among Prosbytorian people, as to the history, work and prospects of Prasbytorianism in this land and in other lands, as a beginning also in the work of collecting statistical, ecclosiastical and historical materials, that may be useful in after times as a contribution to the history of the Prosbytorian faith in this section of North America, and as an offering, lastly, from Canada to her sister Presbytorian Churches throughout the world, for the work, already beguin, of ascentaning the strength of Prasbytorianism in Christondom, of bringing its scattered branches to know each other better, and of uniting thom in such work as may be common and possible to both.

The YEAR BOOK will, therefore, contain a calen dar marked with days famous in Prosbytorian Church instory; the officers and members of the four Churches now negotiating regarding Union, the Presbytorian Colleges in the Dominion, with names of Professors and subjects of study. Sketches of the origin and progress of some of our leading

the Prosbyterian Colleges in the Formanion, with names of Professors and subjects of study, skotches of the origin and progress of some of our leading Presbyterian Congregations; a glimpse of the branches of the Presbyterian family in other parts of the world; obituaries of Presbyterian Ministors in Canada deceased during the past year, together with whort articles on Presbyterian topics of practical interest, such as Presbyterian Literature in the Dominion, Pastoral Sustentation Fund, Mission Work, and Ecumonical Council of Presbyterian Clurches.

Correspondence has been opened up with loading men in various countries for obtaining official documents and personal information, and our replies have been prompt and cordial.

Neatly Bound in Stiff Paper Wrapper, 25 cents. In Limp Cloth, 40 cents. JAMES CAMPBELL & SON, Toronto-

And all Booksellers and Newsdealers

1875.

POSTAGE FREE!

Harper's Periodicals.

HARPER'S MAGAZINE. The Magazine has done good, and not evil, all the days of its life.—Brooklyn Eagle.

HARPER'S WEEKLY. The ablest and most powerful illustrated periodical in this country.—Louisville Courser Journal.

HARPER'S BAZAAR.

The Organ of the great world of fashion.—Beston Traveller.

TERMS FOR 1875.

HARPER'S BAZAR, Ono year . 4 00
Ono copy of officer will be sent for one year, Postage
Propaid by the Publishers, to any Subscriber in
the United States, on Receipt of Your Dollars.
HARPER'S MIOAZINE, HARPER'S WERKER, and
HARPER'S HOALINE, HARPER'S WERKER, and
of \$7; postage proposid by the Publishers,
An axta copy of either the MADARINE, WERKER, or
BAZAR will be sent great for every Cirb of Five
Subscribers, at \$4 cash, its 'ose Temishenes' or
Six copies for \$23 without extra copy; postage
proposed by the Publishers.

RHPRINTS

British Periodicals

The policical ferment among the Exrepean rations, the strife between Church and State, the discussion of Belence in its relation to Theology, and the const in publication of new works on these and kindred topics, will give unusual interest to the leading foreign Beriows during 1875. Nowhere o'so can the logalring reader find in a condensed form, the facts and arguments necessary to guide him to a correct concinent. THE

Leonard Scott Publishing Co'y. BAROLAY St., New York,

continue the reprint of the four leadin, Reviews

EDINBURGH REVIEW, (Whig.) LONDON QUARTERLY REVIEW, (Conservative.) WESTMINSTER REVIEW, (Literal) BRITISH QUARTERLY REVIEW,

(Evangelical.)

BLACKWOOD'S EDINBURCH MAGAZINE

TERMS :- Payable strictly in advance.

The Postage will be propaid by the publishers without charge to the subscript, only on the express condition that subscriptions are paid uncartably in advance at the commencement of each year.

CLUBS.

A discount of twenty per cent will be allowed to clubs of four or more persons. Thus four copies of Bluckwood of one Review will be sent to one address for \$12.80, four capies of the four Reviews and Blackwood for \$18, and so on.

To clubs of ton or more, in addition to the above discourt, a copy gratis will be allowed to the better up of the club.

PREMIUMS

PREMIUMS

Now subscribers (applying a rive for the year 1875 may have, without charge, the numbers for the 'ast quarter of 1871 of such periodicals as they may subscribe for.

Or instead, now subscribers to any two, three, or four of the above periodicals, may have one of the "Four Reviews" for 1874 subscribers to all five may have two of the "Four Reviews," or one set of Blackwood's Magazine for 1874.

Neither promiums to subscribers nor discount to clubs can be allowed unless the money is remitted direct to the publishers. No promiums given to clubs.

clubs.

Circulars with further particulars may be had on application.

The Leonard Scott Publishing Co., 41 BARCLAY ST., New York.

A REPRESENTATIVE & CHAMPION OF AMERICAN ART TASTE! Prospectus for 1875-Eighth Year.

ALDINE. \mathtt{THE} The ART JOURNAL of America. ISSUED MONTHLY.

"A Magnificent Conception Wonderfully carried out."

"A Magnificent Conception Wonderfully carried out."

The necessity of a popular medium for the representation of the productions of our great artists has always been recognized, and many attempts have been made to receit the waxt. The successive fadures which so invariably followed each attempt in this country to establish an art ournal, did not prove the indifference of the peoploof America to the claims of high art. So soon as a proper appreciation of the want and an ability to meet it were shown, the public at once railled with enthusiasm to its support, and the result was a great artistic and commercial triumph—THE ALDINE.

THE ALDINE, while issued with all the regularity, has none of the temporary or timely interest characteristic of ordinary periodicals. It is an elegant miscellance of pure, light and graceful literature, and a collection of pictures, the rurest specimens of artistic skill, in black and white. Although each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated after it is tound up at the close of the year. While other publications may claim superior cheapness, as compared with rivals of a similar class, THE ALDINE will be most appreciated after its bound up at the close of the year. While other publications may claim superior cheapness, as compared with rivals of a similar class, THE ALDINE in a unique and original conception—alonal unapproached—absolutely withou competition in price or character. The possessor of a complete volume can not duplicate the quantity of fine paper and engreyings in any other shape on number of volumes for let times its cost, and then, there is the chrome, besides!

The national feature of THE ALDINE must be taken in no narrow sense. True art is cosmopolitan While THE ALDINE is a strictly American institution, it does not conthus its at teste, one that will discriminate only on grounds of intrinsic merit. Thus, while placing before the patrons of IHE ALDINE, is a nimportant feature, silving s

PREMIUM FOR 1875.

Every subscriber for 1875 will receive a beautiful portrait, in oil rolers, of the same noble dog whose picture in a former issue attracted so much atten-

MAN'S UNSELFISH FRIEND

will be welcome in every home. Everybody loves such a dog, and the portrait is executed so true to the life, that it seems the veritable presence of the animal itself. The liev. T. De Witt Talmage tells that his own Newfoundland dog (the finest in Brooklyn) barks at it Although so natural, ne one who sees this promium chrome will have the slightest four of being hitten.

Bostdest the chromo, every advance subscriber to THE ALDINE for 1875 is constituted a member, and entitled to all the privileges of

THE ALDINE ART UNION.

THE ALDINE ART UNION.

The Union owns the originals of all THE ALDINE pictures, which, with other paintings and engravings, are to be distributed among the members. To every series of 6,000 subscribers, 100 different pieces, valued at ever \$2,500 are distributed as soon as the series is full, and the awards of each sories as made, are to be published in the next succeeding issue of THE ALDINE. This feature only applies to subscribers who pay for ow year in advance, Full particulars in circular sent on application enclosing a stamp.

TERMS.

One Subscription, entitling to THE ALDINE one year, the Chromo and the Art Union, \$6.00 PER ANNUM IN ADVANCE.

(No charge for postage.) Specimen Copies of THE ALDINE, 50 Cents

THE ALDINE will, hereafter, be obtainable only by subscription. There will be no reduced or club rates; each for subscriptions must be sentite the publishers direct, or handed to the local causes, reithout responsibility to the publishers, except in cases where the octtificate is given, bearing ing the facesimile signiture of James Sutton, Prosident.

CANVASSERS WANTED.

An ore wishing to not permanently as a local canverser will receive fall and prompt jutermuting by applying to THE ALDINE COMPANY,

JAMES SHIELDS & CO.,

IMPORTERS OF

GROCERIES.

And Manufactures of

WIRELAY IND CONFECTIONERY.

Correr of Year and I morrance " ..

TORONTO.

Ayer's Cathartic Pills, For all the purposes of a Laxative Medicine.



For all the purposes of a Laxative Modicine.

Perhaps no one medicine is so universally required by overybody as a cathartic, nor was ever any before so universally required by overybody as a cathartic, nor was ever any before so universally redupted into use, in overy country and among all classes, as this mild but officient purgative Plit. The obvious reasonis, that it is a more reallable and far more effect universally really the property of the property

me system. With such change those complaints disappear.
For Droppy and Droplical Swellings they should be taken in large and frequent doses to produce the effect of a drastic purge.
For Suppression a large dose should be taken as it produces the desired effect by sympathy.
As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach.
An occasional dose stimulates the stomach and bowels into heatily action, restores the appetite, and invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well, often finds that a dose of these Pills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus.

DR. J. G. AYER & CO., Practical Chemister.

DR. J. C. AYER & CO., Practical Chemista. LOWELL. MASS., V. S. A.

Nontheop & LYMAN, Toronto, Sole Agents

Ayer's Hair Vigor,

For restoring Gray Hair to its natural Vitality and Color.



A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thick-

ened, falling hair checked, and buldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

HAIR DRESSING.

nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co., PRACTICAL AND ANALYTICAL CHEMISTS,

LOWELL, MASS. PRICE \$1.00,

MAIDERIGANE, NEW TORK | NORTHROP & LYMAN, Toronto, Sole Agents

PROSPECTUS OF

"THE LIBERAL,"

A TESSES JOHN CAMERON & CO. P. DUSINESS III OF OIL. I LONDON ADVERTISE II. Baving leterate of the Archives, arranged to enter our complete for the Carrying out of the project. It was at first their intention to crive the new high had served there so well in London et Terreto, I miles a Dadit meter the circular of the "Morst of Myllottel", "and a pre-hadinary projectus was issued to that effect, Legil difficulties, however, having to a thrown in the way of their incet change by a publisher of a formal, is used to this City, features somewhat similar title, Mrs. is John Castrason & Co. have decided rither than, other industries over a disputed point of the man of—

THE LIBERAL, TORONTO.

Their publications will then consist of the follow-

THE LIB! PAL, published delly at Toronto: THE DAY Y ADVERTISTR, published at

THE WI'S KLY I IBERAL and WISTERN AD-VERTISER, issued at Toronto and London.

VERTISER, issued at lorente and London.

The Liberal, will commence its career as a 32-coluent ferrod, well printed on good paper, and will be estate at the printed on good paper, and will be estate at the results as advertising patronage makes added and identify so our space. The results imported to end the services of the and a printed To that end the services of the and a perfect estate at the public will appropriate a journal edited in a pithy and readable itself, and which will can at quality intheir than quantity. The editorial copy includes everal of the ablest journalists in Camelan and the public may expect the Liberal, to take an immediate position in the front rank of Camelan journals.

The first issue of The Liberal will make its an

The first issue of The I menar, will make its appearance about the 29th of January.

It is the expectation of the publishers of the "LONDON DAILY TOWNFULL," with the additional news inclinics which will be at their disposal, to make that rappo one of the best informed journals in the Province, outside of Toronto.

in the Province, outside of Toronto.

The circulation of our eight page weekly, now over 14,090 copies, will present to the haviness men of Toronto, London and Ontario generally, the most wildly-spread medium of communication—with one exception—in the Province, and P is believed that within a limited period from this date the cuculation of the paper will be at least 20,000 cepties. It will be the alm of the publishers to make it the best weekly in Canada. They have pleasure in amouncing, as one of its feature, for first-class Agrendinal and Horizonitural Department specially edited for The Wydelly Lini all AND Wysten a Adventism, by Mr. W. F. LANER, for some years editor of the Canada Farmer.

Teletically the publishers have no new departure to announce. While maintaining their attitude as outspoken and independent journalists, they will, in the future as in the past, be staunedly and progressively Liberal in their views and uttorances, and continue to extenda cordial support to the Administrations respectively of Mr. Mackenzie and Mr. Mowat.

THE LIBERAL will be issued daily from the office of Yongo street, east side, second door south of Kills street. Subscription price 10 conts per week, or \$500 per year prepaid. Single copies 2 conts. The subscription price of The Wierly Liberal And Western Advertises is \$1.50 per annum, mayable strictly inadvance. John Cameron & Co

> "EVERY SATURDAY" MERGED INTO

Tononto, December 23, 1874.

The Living Age has been published for more than thirty years, with the warmest support of the least men of the country. It has admittedly continued to stand "at the head of its class," and its success is now greater than ever before. It has subserved its younger competitor, "EVERY SATUR. DAY" and is without a rival in its special field.

A weekly magazine, of sixty-four pages, The Living Age gives more than

THREE AND A QUARTER THOUSAND

double column octavo pages of roading-matte voarly, forming four large volumes. It presents in an impensive form considering its great amount of a tion, with freshness, owing to its wookly issue, and with a satisfactory completeness attempted by no otner publication, the best Essays, Reviews, Criticisms, Tales. Proceed, Scientific, Biographical, Historical and Political Information, from the outire body of Foreign Periodical Liferature.

During the coming year, the social and short stories of the

LEADING FOREIGN AUTHORS

LEADING FOREIGN AUTHORS
will be given, together with an amount unapproached by any other periodical in the world, of the best literary and scientific matter of the day, from the pens of the above named, and many other, forement living Essayists, Scientists, Critics, Discoverers and Editors, representing in every department of howeldre and progress.

The importance of THE LIVING AGE to every American reader, as the only satisfactorily fresh and COMPLETE compilation of an indispensable current of literature,—indispensable because it embraces the productions of

THE ABLEST LIVING WRITERS in all branches of Literature, Science, Art and Politics,—is sufficiently indicated by the following recent OPINIONS.

"Reproduces the best thoughts of the best minds of the civilized world, upon all topics of living interest."—Thitalelphia Inquirer.

"In no other single publication can there be found so much of storling hierary excellence."N.Y. Evening Post.

"The best of all our celectic publications."—The Nation, New York.

"The best of all our celectic publications."—The Nation, New York.

"The Advance, Chicago.

"The ablest essays, the most entertaining stories the finest poetry of the Euclish language, are here gathered togother."—It. State Journal.

"With it alone a reader may fairly keep up with all that is important in the literature, history, nolities, and science of the day."—The Methodist, N. Y.

"The best periodical in America."—Rev. Dr. Cupter

"The best periodical in the world."—Method R

"The bose periodical in the world."—Alf-ed B. Street.
"It has no e just in any country."—Philadelphia

POBLISHED WERELY at \$8.00 a year, free of postage Volume begins January I. New subscriber comitting new will receive the intervening numbers gratis.

ADDRESS-LITTELL & GAY, Boston.

CLUB PRICES Bost Home and Foreign Literature.

("Peasossed of The Living Age and one or of our vivacious American monthlies a subscriber will find himself in command of the whole situation."—Philla. Bulletin.]

For \$10.50 (covering prepayment of postage on both periodicals, instead of for \$10.00 with postage out prepaid, as horetofore) The Living Age and either one of the Avreican four dollar monthly magazines for Harper's Weekly or Bazar, or Appleton's Johnnul, weekly) will be sent for a vegr; or, for \$9.50, The Living Age and Scribner's St. Nicholas Address as above.

\$2,500 A YEAR MADE WITH OUR GRAND

COMBINATION PROSPECTUS. Representate different books. Agents say this is to BEST THING EVER TRIED.

The books sell themselves in every family, and good men can make a business for life in one county. Agents Wanted on the eard our magnificent Editions of Family Bibles. Full particulars free on Application. Address JOHN E. POTTER & CO., Publishers, Philadelphia.

\$5 76 920 PER DAY,—Apanta wanted! All classes of working people, of although the people of the peopl

The Convoier of the Assembly's Committee en Sabbeth Schools, is desirons of gaming information from all parts of the church before preparing his report, and would be greatly aided and obaged, if the Clarks of Probyteries and Synods, or the Secretaries of Sabbath School Conventions would forward to him, notices of meetings neld during the year. And he respectfully eska, us a favor from them, a synepsis of the mulu discussions and leading points, or any resolutions parted or recommends tions made, He would especially solioit superintendents of Sabbath Schools, or any other friends of the cause, to favor him with any valueble information or important suggestion,-J. Thomeson, Convener, Sarnia.

Official Announcements.

Strattoon.-In Stratford, on 1st Tuesday in July, at 11 o'clock a.m. Hunon. - At Goderich, on 1st Tuesday of July, at 11 a.m.

Bruce.—At Paisloy, on the 2nd Tuesday or July, at 20'clock p.m.

BROCKYLLE.—At Prescott, on the 3rd Tuesday of June, at 230 p.m.

PARIS.—In Knox Church, Woodstock, on the first Tuesday of July, at one o'clock, p.m. ORTARIO.—At Port Perry, on the third Tuesday of May, at 11 o'clock a.m. Manirona. -In Knox Church, Winnipeg, on May 12th, at 10 o'clock a.m.

Sincon.—At Barrie, on Tuesday, July 6th, at 11 a.m. Hamilton—In the MeNab Street Presbyterian Church, Hamilton, on the second Treesday of July, at 11 a.m.

Conoung—At Millbrook, on the first Tuesday of July, at 11 a.m.

Knasron.—In Picton, on the 2nd Tuesday of July, at 10 o'clock a.m. Guelfu.—In Chaimer's Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m. Tononto.—In the Lecture Room of Knox Church, Toronto, on Tuesday, 1st June, at 11 a.m.

ADDRESSES OF TREASURERS OF

CHURCH FUNDS OF THE PRES. BYTERIAN OHURCH OF CANADA IN CONNEXION WITH CHURCH OF SCOTLAND.

Temporalities Board and Sustentation Fund-James Croil, Montreal. Ministors', Widows' and Orphans' Fund-Archi-bald Ferguson, Montreal.

French Mission-James Croil, Montreal Juvenile Mission-Miss Machar, Kingston Out. Manitoba Mission—George H. Wilson, Toronto Scholarship and Bursary Fund—Prof. Forgusor Kingston

PARCELS OF TRACT NO. 2. "GIVING AS AN ACT OF WORSHIP," have been sent to all the ministers on the roll of the Syneds, as far as possible, for distribution among the congregations

If any of the congregations or mission stations have not received them, and wish a supply, they are requested to send their application, stating number required, to

W. KING, No. 645 Craig Street, Montreal

OVER 28,000 IN USE



CAUTION.—In consequence of several inferior and spurious imitatious being offered, which are obviously in disregard of our patent rights, since the Philadelphia Lawn Mower has become established, all persons are hereby cautioned against infringing thereon, whether as makers, sellers or users; an i we certify that the 'gonuine machine' is supplied in Canada by MR. WILLIAM RENNIE. Toronto, our representative for the Dominion. GRAHAM, EMLEN, & PASSMORE.

Don't fail to get the genuine Philadelphia Lawn Mower. Seven sizes. Send for circulars, &c.

WILLIAM RENNIE Corner Adelaide and Jarvis Streets, Toronto.

GUELPH LAWN MOWER,



SUPERIOR TO ALL OTHERS. Cheap! Simple! and Durable!

> SEND FOR CIRCULAR. LEVI COSSITT,

Guelph, Ont.

MANUFACTURER.

PURE GRAPE WINE UNFERMENTED

FOR SACRAMENTAL PURPOSES, and the

BEST WINE FOR MEDICINAL PURPOSES. Manufactured by R. SMITH & CC Fairfield Plain, P. U., Brant. Sond for Price List and Testi-mouials. NBIL C. LOVE, Druggist, 155 Youge Street, Agont

AKIN & McLELLAN, General Agents for the Province of Quebec, Box 100, Point St. Charles, Montreal.

RIDOUT, AIKENHEAD

& CROMBIE,

IMPORTERS.

Domestic Hardware. RODGER'S POCKET AND TABLE CUTLERY.

TORONTO.

HOSIERY!

CRAWFORD & SMITH

In the special attention to their New Stock of MERINO AND COTTON HOSIERY.

Children's and Ladios' Scotch Merino Bose. Children's and Ladies' English Morino Hose, Children's Coloured and Whit's Cotton Heso, Ladie+ Coloured and White Cotton Hose, Children's and Ladies' Daibriggan Rose, Children, sand Ladies' Listo Throad Hoso Ladies' Scotch and English Merino Underclothing Cents Scotch and English Morino Underclotning,

91 KING STREET EAST.

ALEXANDER & STARK,

(Formerly Blaikie & Alexander.)

STOCK BROKERS.

Orders from the country for the purchase or sale of STOCKS.

MORTGAGES.

and DEBENTURES,

Promptly attended to.

10 KING ST. EAST, TORONTO.

Groceries.

TF YOU WANT THE

BEST AND CHEAPEST

CREEN AND BLACK TEAS.

Sold in Canada, call on or send your orders to the

VICTORIA TEA WAREHOUSE

The oldest and most reliable Tea Store in the Dominion.

93 King Street East, (SIGN OF THE QUEEN), And 258 Yongo Street Jorner of Trinity Square

Whore you can select from a Stock of over 3,000 packages comprising over 50 varieties, grades and mixtures, put up in 6, 10. 15 and 20 lb. Cannisters and Cattics, at the prices given in 11-ts, and also in original packages of 20, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES.

GREEN TEAS.

No.			þ
1 Hyson Twankay	***	***	
2 Fine Moyune Young Hyson	***	***	
3 Superior do	•••	***	
4 Extra Fine do	***	***	
8 Curious do	***	•••	
a Extra Curious do	•••	***	
7 Fine Old Hyson	***	***	
8 Superic do		•••	
9 Extra Fine do	••	•••	
O Finest do	***	***	
1 Superior Gunpowder	***	***	
2 Extra Fine do	***	•••	
3 Extra Curious do	•••	•••	
4 Fine Imperial	•••	***	
5 Superior do	•••	•••	
6 Extra Moyune Imperial	***	444	
5 Superior do 6 Extra Moyune Imperial 7 Very Superior do	•••	***	
8 Natural Japan	***	***	
9 Fine Cultivated Japan	***	•••	
O Superior do	***	***	
i Extra Fine do	***		
2 Finest Imported	•••	•••	
3 Finest Scented Capers, for fl 4 Fine Orange Pekee	avour	nc	
4 Fine Orange Pekce	***		
5 Finest do		•••	
BLACK AND MIXE	n Tel		
		ı.	
6 Fine Breakfast Congou	•••	•••	
7 Superior do 9 Extra Kaisow do	•••	•••	
	• • •	•••	
9 Extra Fine do do		- :::	
O Finest do do best in	porte	u—the	
Prince of Teas	***	•••	
1 Good Souchong 2 Fino do	***	***	
zrina 40			

32 Fino do
33 Superior do
34 Extra Fine do
35 Extra Fine do
36 Finest Assim ...
37 Fino Oolong ...
39 Ex. Fine do
40 Finest Imported ...
41 Superior Mature
41 Superior Mature Superior do ...
Extra do ...
Extra do ...
Finest Imported fine Houquas Curious Mixture Superior do do Choice upon Choice which has

46 Fine Houquas Curious Mixture ... 40c.
47 Superior do do ... 60c.
48 Extra do do ... 60c.
49 Choice do do ... 70c.
50 Choice upon Choice which has no equal go.
E. L. also calls special attention to his far-famed

SOLUBLE COFFEES

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 50c. por lb. Guaranteed superior to all others.

EALI orders by mail and otherwise junctually attended to. 25 lbs. of Tea and upwards shipped to one address to any Railway Station in Ontario free of charge.

EDWARD LAWSON.



VANDUZEN & TIFT, NO DUTY ON CHURCH BELLS.



MENEELY'S BELLS.

The gounte Troy Chu-ch Bells known to the public since 1826; which have acquired a reputation unequated by any and a sale exceeding that of all others. Catalogues free. P. O. Address, either Troy or West Troy, N. Y. MENEELY & CO.

MENEELY & KIMBERLY. BELL FOUNDERS, TROY, N.Y. Manufacture a superfor quality of Rells.
Special attention given to CHURK'S BELLS.
Em. Husterated Catalogues sent free. Ne duty on Church Bells. Music.

THE MATHUSER

is the most Powerful, Musical and Duratle Place mede. Its Grand Quality of Tone is macqualled, and is pronounced by renowned Artists, Perfection

The Best in the World!

For a modern priced Plano, of Warrented Quality, Dursburty, Swoot, Smooth and Fleating Tone, the product of the combined skill and experience of the oldest Manufacturer in New York,

Get the Fischer Piano I

PRINCE ORGANS

Are the Oldest and Best, and, comparing quality and price, are

The Cheapest.

Sele Ageuts for the above Instruments, Cata logues sent on application. Wholesale and Retail.

NORRIS & SOPER,

8 ADELAIDE-ST., TORONTO.

Caterpillars I FRUIT, OR NO FRUIT!

FARMERS AND GARDENERS should look to their PLANTS AND CURRANT-BUSHES.

The Chinese Garden Powder destroys Insects, Grubs and Caterpillars, on all

kinds of Shrubs, Plants, and Current bushes

PRICE 25 CENTS PER PACKET.

HUGH MILLER. & CO., 167 King Street East.

AICK, S

FLORAL GUIDE

For 1875.

Published QUARTERLY.—January Number just issued, and contains over IOO Pages, 500 Engravings, descriptions of more than 500 of our best Flowers and Vegetables, with Directors for Culture, Colored Plate, &c. The most useful and elegant work of the kind in the world.—Only 25 Cents for the year —Published in English and German.

JAMES VICK, Rochester, N. Y.

HARDWARE.

RODGERS' Ivory handled Table and Dessert Knives RODGERS' Sotts Carvors and Stools

ELECTRO-PLATE

Table, Desert, and Toa Spoons. Table Mats, Tea Bells, &c., &c., &c.

RICE LEWIS & SON, HARDWARE MERCHANTS,

JUST ARRIVED. LARGE QUANTITY OF

TORONTO.

CROSSLEY'S TAPESTRY CARPETS, THE VERY NEWEST PATTERNS AND

CHOICEST DESIGNS. A CALL IS SOLICITED BEFORE PURCHASING

ELSEWHERE. TEN PER CENT. DISCOUNT TO MINISTERS

WILLIAM CORDON, 134 YONGE STREET

TORONTO CANADA

STAINED GLASS WORKS, ESTABLISHED 1856. FIRST PRIZE PROVINCIAL EXHIBITION 1871-72

Ecciosiastical and Domestic Stained Glass Windows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER JOSEPH McCAUSLAND, PROPRIETOR,

Medical and Dental.

G. TROTTER, DEN TIST,

53 King Street East, Opposite Toronto Street Toronto, Ont.

W. ELLIOT, DENTIST, Uses his own new

PATENT FILLERS,

MOULDING-FLASKS. 43 and 45 King-st. West, over E. Hooper & Co. Druggists.

R. A REEVE, B.A., M.D.,

EXTRACTORS

OCULIST & AURIST, 22 Shuter Street, corner of Victoria, TORONTO.

C) C

-

(F)

and and

RITTALE

Show 0 15th Mantle \mathbf{z} THURSDAY, H ઝે 4 NOVELTIES

Rooms

Toronto.

East,

King Street

DATE

AN

CANADA PERMANENT LOAN AND SAVINGS COMPANY.

INCORPORATED 1835.

\$1,500,000 430,000 3,200,000 OFFICE:- MASONIC HALL, TORONTO STREET.

SAVING BANK BRANCH.

Monoy received on deposit, and interest allowed at 5 and 6 per cont per annum payable half yearly. Being guaranteed by the capital and assets of the Company, amply secured by mortgages on approved real estate, depositors are at all times assured of perfect safety. J HERBERT MASON,

Torouto, 1st November, 1874.

AIL

Persons troubled with Coughs, Colds, Loss of Voice. Irritation of the Thont and Lungs, &c., should, without delay, uso

DAVIDS' COUGH BALSAM, Price 25c. per Bottle.

J. DAVIDS & CO., 171 KING STREET EAST, TORONTO.

STOCK'S

EXTRA MACHINE OIL.

Office of the Joseph Hall Mannfacturing Co., Oshawa, Ont., July 17, 1874.

Oshawa, Ont., July 17, 1874.

GEORGE STOCK, Esq., Toronto.

DEAR SIR.—We have been using your oil on our machinery for some years, and have no healtation in saying it is the only good oil of the kind we have over had, and it is the very best machine oil we have ever used. We recommend it to all our farmer customers as the best oil they can possibly bny. We suggest that you put it up in 5 gallon cans for their use, and we feel sure it will sell freely. Any one who gives it a trial will continue to use it.

Yours truly, F. W. GLEN, President.

As foreman of the above works, I beg to say I would rather have Stock's Extra Oil than Lard, Oilve or any other oil I have over used.

Address

A. HENDERSON STOCK & WEBSTER, 65 Colborno St., Toronto. Address

D. S. KEITH & CO., PLUMBERS, GAS & STEAM FITTERS BRASS

FOUNDERS AND PINISHERS, Manufacturers of

PETROLEUM GAS WORKS, Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating.

Importors and Wholesale Deniers in Iron and Lead Pipes and Plumbers' Materials.

Business Cards.

ESTABLISHED 1854.

A MODONALD Renovator and Dyer,

Of Contleman's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO

DOUSSETTE & ROGER.

Successors to Boultbee, Fairbairn & Pousette BARRISTERS,

ATTORNEYS, SOLICITORS, &c. PETERBOROUGH, ONT. .. P POUSSETTE, B A.

G. M. ROGER

MERRYFIELD

Boos and Shoe Maker,

190 YONGE STREET. A targe and well assorted Stock always on hand,

ALEX. GEMMELL,

BOOTMAKER, Sign of the " Go den Book

97 KING STREET, WEST, Has in Stock a very large assortment of Gentlem Sowed Boots, flome Made First-class English Boots at reasonable prices

J. YOUNG,

Late from G. Armstrong's undertaking Establishment Montreal.

UNDERTARER 331 YONGE STREET TORONTO. Funerals furnished with every requisite.

Agent for Flot's Pascht Metallie Unrial Conce

The great 14 no of America and Europe-FAVORITE in the homes of the wealthy and titled, where MURIT decides.

titled, where MCRIT decides.

STODALI - The excludes of the Stodert Pienos is larcely due to the personal watchfulness and massical to decide in personal watchfulness and massical to decide in the personal manifestume fire. The inexaments are vick in quality, thorough in works an explaint in quality, thorough in works an explaint is excellent. - Christian at Work (Tablagge, MARSHALL & WENDELL-Bust for the Price, GFO, WOODS & CO.S ORGANS—Have rached the bi-hest grade of perfection yet attained, Verifythis.

SIMMONS & CLOUGH - Very works.

SIMMONS & CLOUGH-Very popular Really choice "One of the finest toned Organs I entrheard."-PRILLIP PRILLIPS.

ALSO, DEALCRS IN CANADA ORGANS.

LESLIE, SKIRROW,

& SMITH. 93 YONGE STREET, Toronto.

CHINA HALL

71 King Street Last, Toronto.

MOTICE.

The undersigned will sell out the remainder of his stock of Banded Breakfast, Dinner, and Testes, also Banded Tiolet Sets at very much reduced prices, to make room for new Designs coming in next Spring. y our prices and see our large stock before pur-

GLOVER HARRISON EXPORTER.

hasing elsewhere, Ar Irish Belicok China,

LAWLOR'S SEWING MACHINES

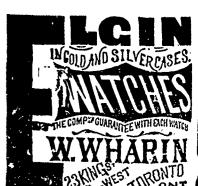


TORONTO BRANCH

77 KING STREET WEST, E. O. EVANS. Manager.

All kinds of Sowing Machines, and Boot and Shoe Machinery REPAIRED

On the promises, by first-class workmen, on res-sonable terms.



CYCLOPEDIA OF THINGS WORTH KNOWING,

A valuable book for the HOUSEKEEPES, FARMUR, MERCHANT, and MECHANIC, Reliable information upon every subject. 39 pages, Royal Octavo. AGENTS WANTED. Millers' Bible & Publishing House 1102 & 1103 Sausom St., Philad'n, Pa.

VOICE OF GOD

By REV. ALFRED NEVIN, D.D.

A new and valuable Book I abvorbing lifeterest. It is a Complete Compendium of Secred History, Blography, and Chronologist contains all the Historic and Legendary Lore of the L. bic, Blographical Accounts of the Prophets, Prophets, Prophets, Priests, Kirgs, and Heroes, Also, the occurrences of Four Hundred Years, from the last of the Prophets the Birth of Christ (not found in any other included the Birth of Christ (not found in any other included the Birth of Christ (not found in any other included the Birth of Christ (not found in any other mobilished with numerous handsome exgravings. Liberal terms to Agents.

Millers' Bible & Publishing House

Millers' Bible & Publishing House 1102 & 1104 Sansom St , Philipda.

Agents Wanted for Dr. March's Great Work, "OUR FATHER'S HOUSE,"

With its riches and beauties, its Blooming flowers, Singing birds, Waving palms, Rolling clouds, Dear tiful how, Bacrol mountains, Delightful rivers, Mighty oceans, Bigsing hoavens and countyse trings in millions of worlds. We want a live your man or lady in cac't town and county. Good per. Sond for circular and full particulars. P. W. ZIEGLER & CO., 518 Arch St., Phil., Ph

MARYLAND, FARMS and Momes, 10,000 Location healthy. Titles good: Address William REDGIRE, V. Attorney, Depton, Maryland.

CONSTANT EMPT-OF WHENT — At home, and to recommend the control required. Particulars and valuable sample sont free. Address with 10 cent return stamp, C. 1008S, Williamsburg, N.Y.

\$200 amonth to agente everywhere. Address Excusteron Mrs. Co., and annual and a second second

Thorough Satisfaction Guaranteed in all Cases. 100 KING STREET WEST, TORONTO